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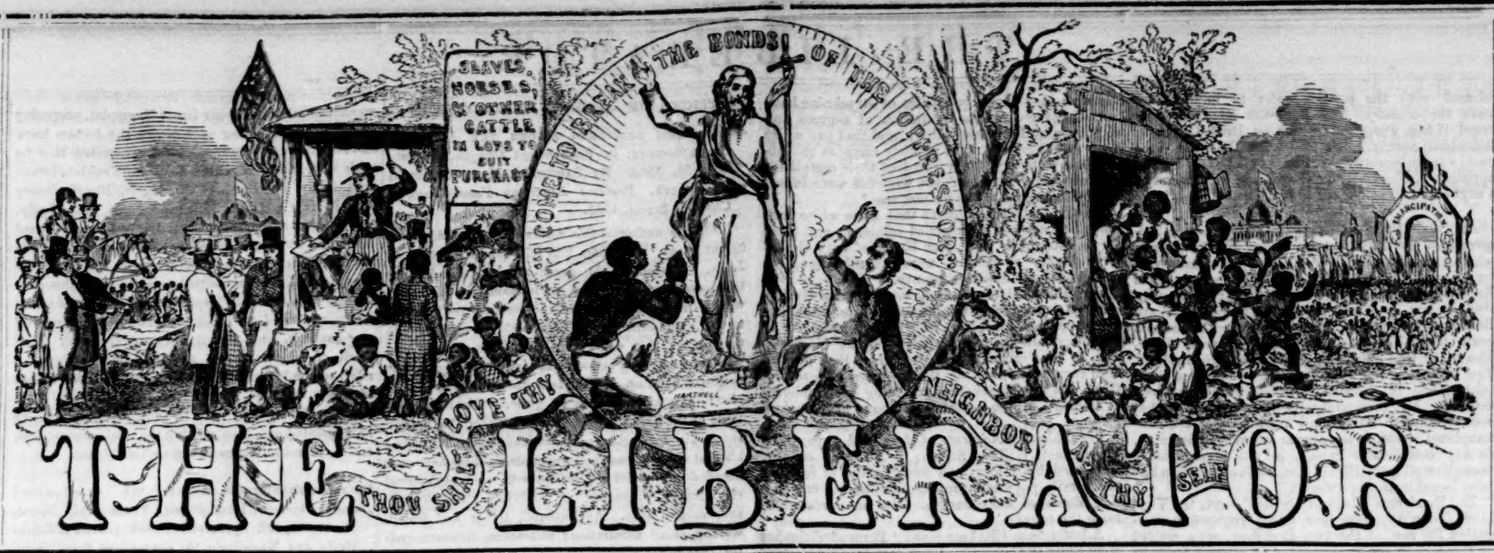
SLAVES, HORSES, & OTHER CATTLE IN LOTS TO SUIT PURCHASERS
I COME TO BREAK THE BONDS OF THE OPPRESSED
THOU SHALT LOVE THY NEIGHBOR AS THY SELF
THE LIBERATOR.

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

☞ 'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.' —WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers.

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SELECTIONS.

DR. CHEEVER AND AMERICAN SLAVERY.

To the Editor of the London American:

SIR,—Having attended the celebration of the twenty-sixth anniversary of Negro Emancipation in the English Colonies, at Spafields Chapel, on the evening of the 1st inst., and listened to the fanatic remarks of the celebrated Dr. Cheever, of New York, and the bickerings of others of the same absurd school, I am desirous of saying a few words on the very important subject—the abolition of African slavery; and trust that you will allow me a short space in your very valuable paper. I am a Yankee, Mr. Editor, and also an abolitionist, in, I think, the true sense of the word; but I must say, that it makes me indignant to listen to such foolish arguments by American Abolitionists in England. I hold that England took the only wise and just course in the emancipation of her slaves—namely, by purchase; and any man that advocates the abolition of slavery, without in some way remunerating the owner, is thoroughly dishonest. If I should call upon Lord Derby, and ask him to give up his stud of racers, because I thought racing was injurious to horse-flesh, would he not look upon me as either a madman or a fool? Most undoubtedly. If England, instead of extending the right hand of fellowship to Dr. Cheever and the Garrisonian school, would advocate some feasible scheme of emancipation that would be commercially just between man and man, it would be hailed with joy by all the good and true members of the Anti-Slavery party in America. England's influence is immense; and why, I would ask, should she not use it in advocating the same just mode of emancipation she found to work so admirably in her own colonies? No scheme of abolition should succeed, unless based upon true commercial principles. Why deal with the question of slavery in any other way than upon the principles of justice? Why ask your neighbor to reduce himself and family to penury, because the tenure under which he holds the property inherited from his ancestors is deemed morally wrong? Will Dr. Cheever honestly answer such questions as these?

Dr. Cheever says that the prejudice of the Americans against the negro arises from the worship of the almighty dollar. This I believe to be false. The explanation of Mr. Day, the colored gentleman who followed Dr. Cheever, that it was colorphobia, is much more to the point. This, and the unfitness of the negro to associate with the white race on terms of equality, owing to his inferiority, inherent laziness, and naturally filthy habits, is, no doubt, the real cause. If the God of nature has seen fit to clothe the negro in a livery of black, thereby proclaiming his inferiority, what right have we to dispute his wisdom in so doing? Free the negroes to-morrow, (and I say by all means let it be done as quick as possible,) and they will become the servants of the white man. What good, I would ask, have Dr. Cheever and all the followers of the Garrisonian school done to the negro? Have they lightened his task, or in any way checked the extension of slavery? Most certainly not. If they have been working honestly, and in the right way, in this good cause, why comes this failure, and why should the chains of slavery be riveted tighter and tighter, year after year, by their insane denunciations? The admission of Dr. Cheever last Wednesday, when he said the hardest battles he had to fight was to keep down dissensions among themselves, spoke volumes. Does this not show conclusively that self-glorification is the principal object Dr. Cheever and others of his class have in view in coming to England?

'By their works ye shall know them.'

I fear, Mr. Editor, that I have already encroached too much on your valuable space, and, therefore, will close by earnestly soliciting all Englishmen who truly desire to abolish this evil—which is infinitely more the fault of our common ancestors than of the Americans—to repudiate this class of fanatics, and kindly lend their influence in the promotion of some practicable scheme of emancipation.

A YANKEE READER.

From the London American, Aug. 15.

LETTER FROM GEORGE THOMPSON, ESQ.

We have received the following communication from George Thompson, Esq., the distinguished Anti-Slavery advocate, and formerly member of Parliament. We gave the communication of our 'Yankee Reader' as it was received, without in any manner endorsing the sentiments therein expressed. We give Mr. Taompson's communication with the same qualification, reserving for a future number some remarks that we design to make on the subject of American Slavery:—

To the Editor of the London American:

SIR,—I cannot but exceedingly admire the impartiality displayed by your journal in its last issue, which, on the same page, contains a report of the late meeting for the celebration of the abolition of British Colonial Slavery,—a letter from a 'Yankee Reader,' full of ridicule and vituperation of his own illustrious countryman, Dr. Cheever; a highly eulogistic article, on the same gentleman, from the pen of the editor of the *Morning Advertiser;* and lastly, an article justly laudatory of the persevering and successful exertions of Mr. Thomas Clegg of Manchester, directed to the cultivation of cotton in Africa.

This is certainly an edifying exemplification of the excellent proverb, *Audi alteram partem.* Long may you continue to afford to men of clashing opinions the means of free utterance of their thoughts in your columns, and secure, while you do so, the merited support, both of the English and the American public.

The only one of the insertions above enumerated upon which I desire that you should give me the opportunity of offering to your readers a few words of comment, is that of your 'Yankee Reader.'

This gentleman, in his simplicity and self-approbation, 'thinks' he is 'an *Abolitionist* in the true sense of the word,' yet deems it consistent with his character, as such, to use the language of the worst of negro-haters and the most determined of the upholders of 'the wild and guilty phantasy, that man can hold property in man.' I will pass, in order, through the sentences which compose his letter, and will cull a few of the flowers of rhetoric with which it is so plentifully strewed. *Exempli gratia:*—The splendid and logic-linked oration of the Rev. Dr. Cheever—of whom, with all his anti-slavery enthusiasm, the people of America are justly proud—is, in the judgment of your 'Yankee Reader,' nothing but a mass of 'fanatic remarks.' The other speeches, delivered at Spafields Chapel, are described as belonging to the same 'absurd school.' We are then informed, that we may henceforth stand in awe, that the writer is actually 'indignant' when compelled, of his own accord, to 'listen to such foolish arguments by American abolitionists in England.' With regard to the negro, whose emancipation in the British Colonies has, in his own words, been 'found to work so admirably,' we are in the same breath told that he is 'unfitted to associate with the white race on terms of equality, owing to his *inferiority, inherent laziness, and naturally filthy habits.*'

The writer of this vulgar and disgusting garbage may 'think' himself an abolitionist in the sense in which the word is employed by those with whom he fraternises when at home; but by the people of England, the man who speaks of the negro race as he has dared to do, and culminates his disgrace by stretching his offence beyond the race he so foully calumniates, by impiously affirming that the Infinite Father of all the families of the earth has, himself, 'proclaimed the inferiority of the negro,' by clothing him in 'a livery of black,' will, when identified, be looked upon with contempt, and shunned with abhorrence, as the illiterate and malignant traducer of four-fifths of all the inhabitants of the globe, and the reckless blasphemer of the wisdom, goodness, and equity of God, who 'hath made of one blood all nations of men to dwell on all the face of the earth.' Englishmen are 'solicited' to 'repudiate' such abolition 'fanatics' as appeared upon the platform of the 1st of August meeting. If this Yankee libeller of God and man had possessed the courage to utter at that meeting the sentiments he has written over a fictitious signature, he would speedily, and to his shame and confusion, have discovered what 'class of fanatics' it is that Englishmen are accustomed to repudiate.

We are further admonished by this 'Yankee Reader,' that if we would advocate 'some feasible scheme of emancipation' that would be 'commercially just between man and man, it would be hailed with joy by all the good and true members of the Anti-Slavery party in America.' (Indeed! then why do not the members of that party propound some such scheme? And if not, why not?) To demand that the owners of slaves should emancipate them without compensation, (that is to say, give them twenty-five hundred millions of dollars for these naturally filthy and inherently lazy beings, of inferior stamp,) would be 'thoroughly dishonest;'—as unjust as to require the Earl of Derby to give up his racing stud, on the alleged ground that racing is 'injurious to horse-flesh.'

It is quite clear your Yankee correspondent possesses no faculty that will enable him to distinguish between a man and a horse, any more than he can distinguish lofty eloquence and unanswerable argument, from 'fanatic remarks'; or, a God-fearing abolitionist from a God-insulting negro-hater. To him, the crime of robbing a human being, created in the image of God, of his rights, and dooming his progeny to eternal slavery, by the diabolical statute, inherited from pagan barbarism—*Partus sequitur ventrem*—is the same as over-taxing the strength of a four-footed beast lawfully possessed. In his sight, the right of ownership in a slaveholder is equal to that of Lord Derby in the horses he has reared and trained for the race-course. A fit man this to school the British community, and criticise the speakers at the late meeting, and attempt to pass himself off as an abolitionist in the true sense of the word!

Verily, it is to such benighted men as your correspondent, that the message of Dr. Cheever is addressed. Before such men mouth about 'feasible schemes,' let them learn what this scripture meaneth—'How much better then is a man than a sheep?' Let them attend to the voice which speaketh to them from amidst the thunders of Sinai, 'Whoso stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.' They will then, if they love their friends, abandon the doctrine of compensation. Let your 'Yankee Reader' pass from the Word of God to the Declaration of American Independence, and before he again appears in print, read, mark, learn, and inwardly digest the first sentence of the second paragraph of that document, the effect of which process upon his mind I trust will be, the discovery of one more self-evident truth, viz., that in his letter he has (happily anonymously) exposed himself to the pitiful scorn of every man not dead to all sense of natural justice, and all respect for the law of God.

GEORGE THOMPSON.

From a London paper.

REV. DR. CHEEVER AND THE CHURCH OF THE PURITANS.

A meeting of leading ministers and influential gentlemen, chiefly belonging to the Congregational denomination, was held at Radley's Hotel, on Wednesday last, for the purpose of taking measures to aid the noble and talented pastor of the Church of the Puritans in the contest he has for years been waging against the monster sin of his native land. The meeting was private, having been convened by a circular signed by the Revs. T. Binney and T. James, being intended as preliminary to a more public demonstration thereafter to be made upon the subject. The chair was taken by Mr. Samuel Morley, who having briefly stated the object of the convention, Dr. Cheever rose, and gave a long and most interesting account of the rise and progress of the difficulties which had occurred in his church—namely, which had their origin in the obligation under which he felt himself placed as a minister of Christ to bear a faithful and persistent testimony against slavery, as the nationally destroying crime of the American republic, and the soul-destroying sin of its people, which testimony had raised against him the fierce persecution of the United States cottonocracy, as well as its dominant political parties. He explained the process of biblical investigation by which he had been brought to the conclusion that no slavery of any description had ever been divinely instituted or tolerated, either in the national code, the domestic economy, or the religious polity of the Jews; but that, on the contrary, it had been most expressly prohibited by Jehovah in every form, and under the most severe penalties; that in the New Testament Church it was an institution most emphatically denounced. These truths he had demonstrated in his works, 'God against Slavery,' and the 'Guilt of Slavery, and the Crime of Slaveholding, demonstrated from the Hebrew and Greek Scriptures,' the publication of which, as well as of numerous sermons and speeches upon other phases of the question in its moral and commercial aspects, had raised against him the bitter hostility of the pro-slavery churches North and South, comprising nearly the whole religious organizations of the land, with their various literary periodicals, which had been continually calumniating him, and particularly that most notorious and unscrupulous of the so-called religious journals of America, the New York *Observer.*

At the conclusion of the above most interesting and impressive address, a number of pointed but friendly questions were put to the reverend gentleman, with a view to elicit explanations upon the slanderous statements made by his pro-slavery assailants in New York and elsewhere, which were replied to by him with great frankness, fulness, and simplicity, and to the entire satisfaction of the meeting, by which he was warmly eulogized for his uncompromising hostility to slavery, as well as to that subordinate form of the same crime which prevails not only in the United States, but also in Canada, and even ecclesiastical degradation, viz., the social proscription of men and women on account of their color.

The Rev. THOMAS BINNEY stated that he had carefully perused Dr. Cheever's most learned and excellent works above named, and although he could not agree in the interpretation which the author had put—no doubt for reasons satisfactory to his own mind—upon certain passages of the Old and New Testament, he (Mr. B.) did not the less unequivocally endorse all which had been so eloquently and powerfully stated by Dr. Cheever upon the stupendous guilt of those who upheld slavery as it now existed in the United States of America. Such an institution could not be supported upon the doubtful interpretation of an obscure text applicable to circumstances which existed in a different state of the world thousands of years ago, but must be judged of in the blazing light shed by Christianity upon the obligations of its followers to their fellow men in the present dispensation of Gospel freedom, love, and mercy.

The subject of raising a testimonial fund to Dr. Cheever, to enable him to withstand the conspiracy which for years has been working against him for the purpose of driving him from the important position he now holds as pastor of the Church of the Puritans, New York—probably the most influential ecclesiastically in America—was then discussed, and a unanimous resolution was come to that a liberal fund, adequate to his maintenance in the position in which God's providence had placed him, should be raised. Mr. Binney, the Rev. T. James, and the editor of the *Patriot* were nominated a preliminary committee—the latter gentleman cheerfully consenting to act as honorary secretary—for the purpose of making arrangements for the hulding, in the month of October, of a general meeting upon the subject, comprising the leading ministers and influential lay members of churches of the metropolis. The Chairman expressed his affectionate feeling towards Dr. Cheever, and his warm attachment to his course, to which he announced his determination to contribute liberally.

Dr. CHEEVER has received a pressing invitation to be present at the autumnal meeting of the Congregational Union of England and Wales, which commences its sittings at Blackburn, Lancashire, on the 24th proximo, and which he has accepted.

The reverend gentleman left London for the Continent on the 10th inst., with a view to the restoration of his health, which has been greatly impaired by his labors and his sufferings in his native land. We have been requested to state that any communications for the reverend gentleman may be addressed to Mr. George Thompson, No. 8, Clayton-place, Kennington-road, S.

From the London Christian World.

THE COLONIAL MISSIONARY SOCIETY'S DEFENCE.

The executive committee of the Colonial Missionary Society would seem to hold in respect the old proverb which says that 'a bad excuse is better than none.' They have acted upon it, with a vengeance, in the defence they have put forth of their conduct in the matter of the 'negro pew,' which it is still painfully manifest they sustained Mr. Macfie in setting up in the Mission Chapel at Victoria, British Columbia. Of course, the committee do not attempt to justify the erection of a partition wall in a place of worship between blacks and whites, and they actually assert that Mr. Macfie sought to do no such thing. He 'made no provision at all,' they say, 'but allowed all on entering his place of worship to take such seats as they felt disposed.' Mr. Clarke, on the other hand, 'while contending for the promiscuous attendance in public worship of whites and blacks, stated that if the former hesitated or objected, a pew was provided for them.' This the committee assert to be 'the substance of the information' upon which their resolutions were based. If this be indeed a correct rendering of the facts, why, in the name of wonder, was there any disagreement whatever between Mr. Clarke and Mr. Macfie? What did they appeal to the committee for? And why did the committee pass any resolutions at all? If Mr. Macfie desired all worshippers, 'whether blacks or whites, to take such seats as they felt disposed,' and Mr. Clarke was for 'the promiscuous attendance in public worship of blacks and whites,' they were both of one mind! It is clear that such an explanation is not the true one; and, if any doubt of this existed, we have only to turn to the fourth resolution which the committee came to on the receipt of the letters from the two agents of the society. It commences thus—'*A serious difference of opinion* having arisen between Messrs. Clarke and Macfie, *relative to the promiscuous attendance in places of worship of colored people with the colonists.*' This resolution, and the explanation now supplied, are wholly at variance. It is not without good cause, therefore, that the *Patriot* advises the committee to publish the entire correspondence, so that the Christian public of England, and especially the supporters of the society, may be in a position to judge whether there are any special circumstances in the case which remove it from the operation of the simple laws under which, in its present aspect, it appears to fall. If the correspondence received by the committee prior to their resolutions really bear out, in any degree, the construction now put upon it, the committee owe it both to themselves and to the society of which they are the constituted guardians, to send it forth far and wide among the churches. Not to do this, after what has transpired, will assuredly be very damaging to a most excellent institution. Meanwhile, no one could possibly imagine that the resolutions which have brought upon the committee stern rebukes from all parts of England, as well as from Canada, and even from the United States, and the letter of the secretary which accompanied them to Vancouver's Island, were based on a correspondence which discovered no real difference of opinion between the contending brethren, who must have appeared to the committee to be the most childish persons they ever had to do with, disagreeing about nothing, and appealing home without having anything to appeal about. In this perplexity, we go again to the subsequent correspondence which Mr. Clarke is censured by the committee for publishing, and find the matter to be plain enough for the most simple person to comprehend; and it is confined within the narrowest limits. Some of the white colonists did not like sitting side by side with the negro colonists; and, in deference to their feelings, Mr. Macfie was disposed to rail off the negroes—United States fashion. To this Mr. Clarke refused his consent; but, with much good sense, added, 'Let those whites who don't like to mingle with the blacks have a pew to themselves.' Mr. Clarke did not say that he approved the prejudice of the whites against color, but desired to have all the worshippers perfectly free—not to *force* the blacks to sit apart from the whites, nor to *force* the whites to mix with the blacks. If the *blacks* had said, 'We don't like to sit with the whites,' Mr. Clarke would have said, 'Then let such blacks take a pew to themselves.' Where was the inconsistency in this? and yet the committee say they could not endorse Mr. Clarke's protest, 'because in providing for any white person who refused to sit side by side with the colored people, he virtually gave up the principle for which he professed to contend.' Was there ever such logic? Nowhere, surely, except in a committee, or from the pen of a secretary who felt that he had an indefensible case, and who was more anxious to justify or conceal a false step than to do homage to conscience and the truth. We hold it to be a ground of deep regret,—nay, of positive lamentation,—that at this time of day, the Colonial Missionary Society should, to say the least, in the words of the *Patriot*, have given 'a dismally uncertain sound on a subject on which the voice of the British Churches ought to ring like a clarion throughout the world.' If there ever was a time when it behoved the people of England—and especially the Churches of the land—to assert the oneness of the human race, and to proclaim all that is involved in that glorious fact, it is the present. We do earnestly hope, therefore, that a special meeting of the entire committee of the Colonial Missionary Society, and of its leading supporters, will be forthwith called to consider the subject; and we trust that no false shame or desire to save the *amour propre* of the half-dozen individuals who have led the society astray, will prevent them from frankly confessing that a grievous mistake has been committed, and from resolving that every false step shall be retraced; so that, as far as practicable, the perils which impend over the operations of the society in the North American Colonies may be averted.

THE SEPARATION OF NEGROES IN A MISSION CHURCH.—The London *Patriot* publishes the following resolutions adopted by the Colonial Society's Committee:—

'The Committee having reason to apprehend that erroneous impressions have been produced on the minds of their constituents and the public, in reference to some recent occurrences in Vancouver's Island, deem it their duty to adopt and publish the following resolutions: 1. That this Committee never have sanctioned, and never will sanction, in churches wholly or in part sustained by the funds of the Colonial Missionary Society, the compulsory separation in places of worship of the colored races from the white population. 2. That on the receipt of letters from Vancouver's Island communicating the disagreement which had arisen between Messrs. Clarke and Macfie on this and other matters, there were circumstances which naturally led to the desire to avoid, at that time, direct authoritative interference on the subjects in dispute; certain pointed questions, however, were sent to Mr. Macfie, under date of June 15th, (prior to the agitation of the matter in the public press,) touching the arrangements adopted in his place of worship, on the receipt of the reply to which the whole question will be reviewed and definitely settled, in harmony with the preceding resolutions.'

The *Patriot*, in commenting upon these resolutions, says:—

'The Colonial Missionary Society have elsewhere officially repeated the declaration made by Mr. James at the recent meeting at Spafields chapel, that they would never lend any sanction to the separation of the colored and white races in places of worship with which they may be in connection. We were quite sure that this would be their unequivocal utterance whenever it was required of them. The Committee go on to inform the public that so far back as June 15th, they addressed pointed questions to Mr. Macfie to ascertain how far he had transgressed in this matter. We regret that this was not stated as soon as the resolutions of the Canadian Congregational Union reached this country, as it would have almost precluded the necessity of further explanation, or would at least have shown that the Committee, if their first decision had been taken hastily, were determined to set themselves right.'

From the London Weekly Despatch.

TO SIR SAMUEL CUNARD, BART.

SIR,—You are an Englishman, I presume, by birth and in allegiance. The honorary addition to your name is an act of grace from English royalty; your packet agency renders you a public servant; your line of steamers is established under Governmental bounty and patronage; by this you have been enabled to enrich your line with larger steamers, and by beating down the Collins' line to arrive at a sort of monopoly which suspends, in your case, that Free-trade principle which is the general policy of the country; and for all these contracts and bounties, the English nation pays in taxes, and to the English public therefore you are morally responsible. You are bound to respect their opinion; nor ought you to forget that there may be a yet further enforcement of such opinion in the arrangement of future Ministries. We have a right to call you to account, and do call you to account, in relation to the treatment of colored passengers, which treatment is repulsive to English feeling in the matter which I am about to state, and reflects dishonor upon any establishment bearing the English name and the stamp of English nationality.

You have American agents in the States, but your Cunard line is English; and even for the behavior of your American agents, you are responsible, as much so as the managers of a railway line between London and Liverpool. Although those agents act at Boston, they are your servants, *qui facit per alium facit per se*, and you are properly called upon to answer for their conduct. Not that I need rest on this speciality. The folly, prejudice, and injustice of native Americans, whosoever they may be—of the veriest 'Hebrew of the Hebrews,' or Yankee of the Yankees—is open to comment and censure in these columns. The English press judges the world, and the world happily is not insensible to its decisions.

Now then to my tale. In October last, a highly respectable lady, Mrs. Putnam, together with a small party of friends or relatives, for some of whom a European voyage was medically ordered on account of health, applied to you, sir, in the person of your represented agent at Boston, for first-class tickets in your steamer Europa, then about to sail. The tickets were issued and paid for, and what else, sir, was it than a fraud on the part of your people, that the party were first apprised, through the dignified agency of a waiter on board the Europa, that they could not sit down at table with the other first-class passengers, but must be stowed away in some inconvenient cabin to eat by themselves? The excuse being that they were colored, and that the prejudice of proper Americans would not allow them to sit at the same table. If such an insult were offered on the part of an American establishment, it might be enough to regard it with disgust and loathing, and to express ourselves accordingly in the language called for by this folly, hypocrisy, and blasphemy; for hypocrisy it is in those whom the ties of parentage very often connect with the semi-black race, and the entirely slave condition; and in professors of the Christian religion, which assigns to us all, not only a common nature, but a common ancestry, treating black and white, bond and free, as one in the Creator's sight, it certainly deserves the stronger epithet of blasphemous. But the question is not now of American but of English behavior. You are accessory to the pandering of this American wickedness. You involve us as a nation in it, unless you are promptly made to feel—as I hope you will be—that a repetition is impossible. But this is only the commencement of the narrative. 'Thus bad begins, but worse remains behind.' The party seek to return, and again to avail themselves of a British rather than an American conveyance. 'Mrs. Putnam applied herself for the tickets that it might be seen at the office (in London) that she is a colored person, and she congratulated herself in having been furnished with them without hesitation, precisely as a white applicant would be.' To the disgrace of the English name, congratulation was premature. After a few days, a servant of the Cunard Company, who was present in the office when Mrs. Putnam purchased the tickets, called upon her. This person was sent, he said, to inform her that when she purchased her tickets, she was not recognized as the Mrs. Putnam who a few months ago had come from the United States in one of the Cunard boats, and whose name, in connection with the treatment she had received on board, had appeared in the newspapers. It had since been discovered that it was the same person, and he had been sent to warn her that she would probably encounter difficulties on her voyage back, in consequence of the prejudice of American passengers against persons of color, and he would advise her to take her meals in a separate cabin, and not attempt to sit at the general table. Who this clerk or messenger was, I do not inquire; it is disgraceful enough that any Englishman, or any servant of any Englishman, should be the bearer of such a message. The blame which attaches to the man, falls yet more strongly on the master. There may be dirty work to do in some of our departments; but to hire ourselves out for the sake of the paltry profit accruing from the patronage of American passengers is to do the yet dirtier work of other nations, and that in its most lamentable inconsistency with the dictates of justice, morality, Christianity, civilization and humanity. Mrs. Putnam and her party have returned to America in the Arabia from Queenstown, and of their actual treatment on board, no account has been received, although there is reason to hope that nothing disgreeable has occurred. If so, it only shows that the previous difficulties were alike servile and imaginary. In the obstructions which occurred, there was nothing but what a little moral firmness might have put down. This only renders them the more discreditable. If shame can make your people do right, they shall, you may depend upon it, Sir Samuel, be put to shame in the face of both continents. But how pitiful is the course which thus requires exposure for its correction, and which by acts confesses to the weakness of being corrected by that exposure!

Nor is it devoid of aggravation that in the case which occurred a few years ago of Frederick Douglass, there is said to have been a promise held out that disgrace of this kind should not in future attach to the Cunard steamers. Frederick Douglass, the son of a white man, self-taught in his educational acquirements, admissible and worthy of admission into the best English society; a man estimable alike in his private and public career, and endeared to those who knew him by many amiable qualities—Frederick Douglass is a name which the most case-hardened American should not be able to hear without a blush, and which should have redeemed the Cunard establishment from the least peril of ever committing a similar transgression.

Glancing from yourself to the American authorities in this country, I must now introduce the following extract from a letter which has appeared in the *Morning Star*, from Miss Remond, the sister of Mrs. Putnam:—

'The facts relating to the passport are these:—I called at 24, Portland-place, the office of the American Minister, Hon. Mr. Dallas, with my passport, which I obtained before I left the United States. I asked to have it visé for the purpose of going to Paris. The secretary said I was not a citizen of the United States, and he could not sign it. I informed him that I was a citizen of Salem in the State of Massachusetts, and Massachusetts acknowledged my citizenship, and the fact of my having the passport was the proof of my citizenship. The secretary still refused to sign it, and said I ought to be satisfied with his refusal. During the conversation, I turned to my sister and said, "Thank God, we are in a country where our rights are respected; and I have no doubt we can obtain passports which will take us to France." This remark called forth from this gentlemanly secretary this reply—"If you do not cease this conversation, I will have you put out of this house." Most earnestly would I ask all who read this letter to judge what the spirit of a country is, that will allow such treatment to its citizens—the spirit which enslaves four millions of men and women, insults in this manner the free colored population of the Northern States.'

In one view this is a question between the United States and their ambassador. If America chooses to be represented at the English Court by a man who tolerates such ungentlemanly and brutal conduct in his subordinates, that is the business of America. It must submit to the national degradation. It must bear the monstrosity of such behavior in the accredited representative of one whose professed mission is from a country that is based on the solemn recognition of the rights of man, and of his universal title to life, liberty, property, and the means of happiness. Nor can that country be fairly offended by the pointing out of so glaring an inconsistency. We have the disgrace only of endeavoring to keep on the friendliest terms with a nation, or family of nations, in this respect so regardless of the common rights of humanity, and of its own professions in that solemn appeal which it makes, by its Constitution, to the judgment and Judge of the whole earth. What I object to, so far as you, Sir Samuel, are concerned, is the acquiescence in, and the base ministering to, this wicked incongruity. That is the stigma which the press of England must wipe off from the people of England. As a nation we keep the peace with you Americans, but individually we do not lick your bloodstained hands. We kiss the rod of Providence, but not the cart-whip of the slave-driver.

Mr. Buxton, in whom humanity and Christian charity are hereditary, is anxious for the Government to take effective measures to enforce on Spain her promises, treaty-made and paid for, in relation to the suppression of the slave-trade. It were well if something could be done in reference to the horrors of this traffic, which, so far as we are immediately concerned, now only exists, thank Heaven, as a matter of history; but the American custom of slave-breeding is not less abhorrent to our feelings than the violence of capture for slavery. In some respects, it is worse. It infects the very soul. It begets and breeds up man to be a beast of burthen. The very heart sickens at the notorious fact of American slave paternity. It is quite as bad as if the prevalence in America were ascertained of the sins which called down the tremendous judgment of Heaven on the Cities of the Plain in ancient times. It is as offensive as if there were a mixed race of male men and female monkeys. In one respect I say worse; not in reference to the unfortunate negro female, but as to the attempted annihilation of thought and soul, of intellectual and moral consciousness, and of all that makes up the internal sense of human dignity, in the slave offspring thus produced. Let America bear all this as best it may until the States have virtue enough to obliterate the stain. They say, and say truly, that they inherited slavery from the mother country; let them inherit, also, the repentance and reformation of the mother country. Let them follow it in the abolition of slavery, and not only cease from hiring out their flag for a dollar to the slave-dealing vessel, but from that home generation of slavery amongst themselves which is so foul and sickening. This is, no doubt, a portion of internal policy with which, as a foreign State, we have no concern beyond expressing our opinion. To that we have a right, and we use it without any fear of being gagged. It is right America should know what the world thinks of such doings, what Christianity thinks of them, what all that is good in heaven and earth must think of them, and what the English press is honest enough to say of them. But this only indirectly bears, and it does bear indirectly, on what I have to say to you, Sir Samuel Cunard. Whatever course you may take as a private individual, I protest against your committing, as a public servant, the English nation to any acquiescence towards, or subserviency to, the prejudice, criminality, and hypocrisy of which America stands accused and convicted. From that acquiescence and subserviency there is the full right to demand that the Cunard line shall, in future, be perfectly free, and, in reference to it, perfectly irreproachable. PUBLICOLA.

Mrs. Putnam, whose treament on board the Europa mail packet, on her passage to England from America, in November, 1859, was the subject of a correspondence with Sir Samuel Cunard, has written to her English friends that she and her party, during the whole passage to the United States, on her return voyage by the Arabia, were admitted to all the rights and privileges of first-class passengers, without opposition on the part of any one, even though slaveholders were on board, or any failure in that courteous treatment which was their due. She also speaks of the polite and kind attention of some of her fellow-passengers. A London journal thereupon says: 'It is possible, therefore, for the Directors of the Cunard Company so to instruct the captains of their vessels as to insure all persons the full enjoyment of their purchased accommodations, while under their care, and to preserve the official flag of her Majesty's mail packets from being dishonored by subserviency to the unrighteous prejudice of foreigners.'

From the Boston Daily Advertiser.

THE REPUBLICAN PARTY AND THE PERSONAL LIBERTY BILL.

The *Courier* desires to produce the impression that the Republican party, if elevated to power, will not respect the Constitution of the United States, and that it will undertake aggressive measures against the institution of slavery in the States where it is already established.

The chief reliance of the *Courier* is the enactment by the Massachusetts Legislature of the 'Personal Liberty Act,' for the apparent purpose of embarrassing the rendition of fugitive slaves under the act of Congress passed in the year 1850—and this 'Personal Liberty Act,' the *Courier* undertakes to make it appear, is a Republican measure.

The *Courier* makes an elaborate exhibition of the mischievous purport and provisions of the 'Personal Liberty Act.' This *duty* was early and better performed by Mr. R. A. Chapman, *now Republican candidate for elector-at-large of President and Vice-President. It was early performed by ourselves*, to the best of our ability, in articles in these columns. We need consume no space, therefore, in reply to the *Courier*, upon this head, although there are two or three points in the course of its argument which seem to us wrongly stated; but that is immaterial now.

We have simply to show, by supplying links in the chain of evidence omitted by the *Courier*, that *the 'Personal Liberty Act' is not a measure for which the Republican party is responsible.*

1st. It is not pretended even by the *Courier* that the Legislature of 1855, by which the 'Personal Liberty Act' was passed, was a Republican Legislature. In fact, *there was no Republican party at that time.*

2d. The Legislature of 1858, however, which was a Republican Legislature, *at the suggestion of Governor Banks, Republican*, passed an act *repealing five whole sections* of the 'Personal Liberty Act,' and essentially modifying two others, *thus obviating some of its most offensive features.* This is a point in the history of the legislation upon this subject which certainly deserves to be mentioned by writers who can devote to it as many columns as the editors of the *Courier;* but they are careful to avoid it, and make not the slightest allusion to it, even in their last article, which the reader might suppose would have been made complete, at least, in its statement of facts pertaining to the subject.

What is left of the 'Personal Liberty Act,' is simply an attempt to supply, in the process for the rendition of fugitive slaves, the trial by jury, for which the act of Congress makes no provision. We do not think very highly of attempting to patch United States laws by State authority; but we desire to remark, in passing, that Clay, Webster and Cass all thought that there ought to be a trial by jury in such cases. As Mr. Robert C. Winthrop very happily expressed it, 'The slaveholders may be content with the decision of a magistrate to say if the man is *their slave;* but we want a jury to say if he is n't *our freeman.*' It is by no means certain yet, that the omission of the trial by jury in the United States law is not a fatal defect under the Constitution. Mr. William W. Story says in a note to the Life and Writings of Judge Story, that that eminent jurist remarked that this point as regards the law of 1793 was not considered by the Supreme Court of the United States, whose decision in the Prigg case he delivered; and Chief Justice Shaw expressly intimates that the point is worthy of consideration. The *Courier* would be puzzled to find any decision of either tribunal sustaining the constitutionality of the omission of the trial by jury, while both courts plainly intimate doubts, and regard it as a point not yet raised.

3d. But the *Courier* is eager to show that the Legislature of 1859, which was a Republican Legislature, incorporated the 'Personal Liberty Act' into the new revision of the general statutes.

It is no doubt true that the Legislature of 1859 did not exclude from the new code, what was left of the legislation of 1855, after the excisions and modifications of 1858.

But no reasonable man will contend that the Legislature of 1859 has adopted as one of the measures of the Republican party, this or any other part of the previous legislation of the Commonwealth, which it simply left where it found it.

Upon the Committee of the Legislature of 1859, which was entrusted with the first consideration of the Revision, were several prominent Democrats of indisputable 'fidelity to the Constitution,' according to the most rigid construction of that term in the sense in which it is understood by the *Courier.* Among these was Mr. Caleb Cushing of the House of Representatives, and Mr. Benjamin F. Butler of the Senate; both of them Democrats, and now supporters of Breckinridge for President.

Neither of these gentlemen thought it necessary or proper to make a motion, or in any way to suggest the striking out of what was left of the 'Per-

sonal Liberty Act' from the General Statutes. No other member of the Committee, Democrat or Republican, thought it necessary.

In the two Houses, afterwards, there was the same acquiescence in the law as it stood. In the Senate there was an 'old-line Whig,' or Democrat we believe, of precisely the *Courier's* school of politics—namely, Mr. T. P. Rich—a gentleman of the most estimable character, and sharing to the full, we dare say, the *Courier's* disapprobation of the 'Personal Liberty Act.' But he never indicated that he supposed the revision and consolidation of the statutes a proper occasion for undertaking alterations of the law. The same feelings were entertained, no doubt, by other members, without distinction of party. It is well known that there was a considerable number of respectable and influential members in opposition to the Republicans in the Legislature of 1859.

Indeed, we do the editors of the *Courier* themselves the justice to suppose that if they had been members of the Legislature upon whom devolved the unwelcome and laborious task of enacting the revised code, they would have done just what Mr. Cushing, Mr. Butler, Mr. Rich and the rest did with regard to this matter: they would have left it just where they found it.

It is obvious, therefore, that the Republicans in the Legislature of 1859 are no more responsible for the 'Personal Liberty Act,' because they left it where they found it among the laws, *than are the Democrats in the same Legislature*, who co-operated in every step of the proceeding, without moving or attempting any alteration. The *charge* of the *Courier* that the Republicans, by the enactment of the code in 1859, adopted the 'Personal Liberty Act' as a Republican measure, thus *falls to the ground*.

4th. The *Courier* may no doubt allege, with truth, that some prominent Republicans support and defend the 'Personal Liberty Act.' It is equally true, however, that other members of the Republican party regard it as an unwise and unnecessary piece of legislation; *it has never been adopted as a party measure; the Republicans claim no votes of the people by reason of it;* and it will stand upon the statute book like any other measure which is not a party issue, just so long as the people, without distinction of party, wish to have it there, and no longer. We have already alluded to the fact that Mr. R. A. Chapman of Springfield, who was one of the first to express in an able public communication *his disapprobation of the enactment*, is one of the electors for President and Vice-President, *for whom the Massachusetts supporters of Lincoln and Hamlin are invited to vote;* and since the *Courier* makes a direct appeal to the editors of this paper in the close of its article, we may perhaps be permitted to recur to a chapter in the legislative history of the State in which we had a part.

The 'Personal Liberty Act' was passed by the Legislature of 1855, commonly known as the 'Know-Nothing' Legislature. The *Courier* intimates, with good reason, that perhaps some 'excuse may be given for the original enactment, on account of popular excitement, or the difficulty of framing an unobjectionable law, or want of time for proper examination.' The Legislature of 1856, claiming to be a wiser body than its immediate predecessor, reviewed the whole subject. It happened in the course of proceedings that it fell to *Mr. Charles Hale, one of the editors of this paper*, then serving for the first time in the Legislature, of which he was (with one or two exceptions) the youngest member, to manage a bill for THE TOTAL AND UNCONDITIONAL REPEAL OF THE WHOLE ACT. Incidental evidence to show with what fidelity he discharged this duty, what assistance he received, and what he failed to receive, in quarters where he had a right to expect it, it does not now become the *Daily Advertiser* to produce, and for certain reasons it would not be convenient for the *Courier* to inquire. It is enough for us to say that the bill moved by Mr. Hale as an amendment prevailed, and in this shape (namely, simple, *total, unconditional repeal of the 'Personal Liberty Act' of* 1855) it passed the ordinary stage of debate and contest in the House of Representatives by a majority of twenty.

This happened on the 22d of May, 1856. Only the next day news came of the assault upon a Senator from Massachusetts, by a representative from South Carolina, in the very capitol of the United States. It was under the immediate influence of this most significant public event, that the representatives of the people of Massachusetts were invited to vote upon the engrossment of the bill to repeal the 'Personal Liberty Act.' The result, as might have been imagined, was the loss of the bill at this stage, in contradiction of two separate records in its favor upon previous contested stages.

It was the act of Preston S. Brooks which rendered impossible the repeal, upon which the representatives had previously determined.

Those who had been most prominent in support of the repeal did not change their votes; but members generally said, in substance, 'This is no time for Massachusetts to flinch or yield;—perhaps our Legislature has gone too far in this act; so has the South Carolina Legislature gone too far in her acts for the imprisonment of free colored seamen, which palpably infringe upon the powers of the Federal Government; when South Carolina repeals those acts, when the general policy of slaveholding intolerance ceases, then will be time for Massachusetts to review, and if need be to modify, her legislation, possibly breathing too earnestly the spirit of liberty.' Reasoning like this may not be sound, but we suspect it will prove practically conclusive. *The shortest way, then, to expunge the 'Personal Liberty Act' from the statute-book of Massachusetts is to elect Abraham Lincoln President of the United States;* for, with a national policy at Washington just to every part of the country, none will contend that we need special guaranties for freedom in Massachusetts.

ABOLITION PLOT IN CHEROKEE COUNTY.

The Rusk (Ala.) *Enquirer* of the 11th gives the details of the discovery of the 'plot' in Cherokee county. The negroes on Mrs. Timmins's plantation became insubordinate; the overseer refused to correct them, and the Rusk police were called in. The separate confessions of the negroes were to the effect that on Sunday, 5th inst., they were to place poison in the wells and springs, and otherwise to administer it to the whites, to fire the dwellings and destroy the town, to get possession of all the arms and ammunition they could, and kill the men as they returned from the election.

The *Enquirer* says: 'Many negroes were implicated in the plot, well known in the neighborhood, as well as several white men. All the negroes confessed that the plot had been in agitation for several months, and all stated they expected shortly to be free, and that they would be assisted by white men in large numbers, when the time came for them to act. This intended emeute was under the direction and control of negroes, for the most part preachers, or who pretended to an extraordinary degree of piety, and who were generally the favorites of their masters; but from the disclosure made, although it appeared that all of the negroes in the county were fully aware of the plot, yet comparatively few were willing to participate in it, and many tried to dissuade others from having anything to do with it. According to the confession of some, a meeting of the leaders was to have been held on Sunday last, a few miles west of this place, for the purpose of making a more definite assignment of each to his part; but this meeting was happily frustrated by the discovery of the matter, and the arrest of the chief conspirators.

The Committee of Vigilance have had an arduous duty to perform during the past week, as well as severe labor, but they have not concluded that any of the slaves implicated ought to receive the extreme punishment of death. The white men spoken of by the negroes as confidents, or rather leaders, do not reside among us; but the evidence against them is now the subject of scrutiny and deliberation, by a committee of cool-headed, fearless and correct men; and if circumstances warrant it, measures will be taken to compel the personal appearance of all implicated.'

The Cameron *Sentinel* of the 11th says: 'There was considerable excitement at Caddo, in this county, last week, in consequence of the confession of one or two negroes whom the patrol had taken up and examined, implicating a man by the name of Crawley. The negroes stated that he had endeavored to excite them to insurrection, and otherwise advised them relative to their fleeing themselves. Upon this information, a company immediately started in pursuit of Crawley, came up with him in Robertson county, arrested, him and brought him back to Caddo. The Committee at once convened. Some were in favor of hanging, others of banishing. The rope was placed around his neck, and all was ready for a swing, when those opposed to this method of disposing of him prevailed, and he was released with the positive order to immediately leave the country. He left—the last that was heard of him was, that he was on Duck Creek, in Robertson county. We also learn that the same man was subsequently driven out of the Willow Springs neighborhood, for attempting to decoy away a negro woman belonging to Mr. Lemuel Bess.'

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Abolition Plot in Cherokee.—The Houston *Telegraph*, of the 25th, says:—'From Mr. Townsend, who arrived in this city from Robertson county yesterday evening, we learn that two men, named Broadwright, were hung in that county on Sunday evening last, near the Falls county line. Richard Broadwright has been for some years notorious as a horse thief, and has been tampering with slaves. The other was a nephew of Richard Broadwright. The two men were tried before the Vigilance Committee, and, on the most satisfactory evidence, condemned. Mr. Townsend reports the negroes in that county, though having full knowledge of the contemplated revolt, do not appear to have participated, to any considerable extent, in the preparations; though small quantities of arms and ammunition had been found in their possession.'

The Henderson *Times* of the 18th says, the Vigilance Committee have been busily engaged investigating the case of the two Herndons, who resided in Henderson, and were arrested on charges made by a negress belonging to one of them, and who acknowledged to have fired the town, but insisted that her master urged her to do it, and stood by when she did it. One of the Herndons was discharged, and ordered to leave the State; the other remains in jail; the woman was convicted. The citizens are much excited as to the result of the investigation against Herndon.

The residence of Ben Wright, about eight miles from the town of Augusta, in Houston county, was entirely consumed by fire on the 13th inst. The incendiary proved to be a negro man named Simon, belonging to Mike Davis. He was arrested, and lodged in jail in Crockett to await trial before the District Court.

The Crockett *Printer* learns that Wm. Staten, a one-legged schoolmaster, was hung at or near Ioni Post-office, on the 17th inst. The *Printer* says: 'His crime was tampering with negroes; his familiarity with them had long since brought suspicion upon him, and he has been repeatedly arrested for this offence. This time the evidence was broader, plainer, and of an ugly character; he had told several negroes to go ahead—burn and steal all that they could, and although now about to leave a while he would not be far off to advise or counsel them. These and other like words and deeds made too strong a case. The people went after him, caught him about the river on the 15th, brought him back to the scene of his villanies, tried him, and on the 17th hung him to a limb.'—*New Orleans Delta, Aug.* 30.

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Fright in Georgia.—The Columbus (Ga.) *Sun* of the 29th ult., says:—

'By a private letter from Upper Georgia, we learn that an insurrectionary plot had been discovered among the negroes in the vicinity of Dalton and Marietta, and great excitement was occasioned by it, and still prevails.

'The train from Dalton on the Western and Atlantic road brought the intelligence that Sunday night was the time appointed to burn the town of Dalton, and destroy as many lives as possible. It was fortunately discovered in time, and thirty-six negroes were arrested, and confined in jail. They confessed that after destroying the town of Dalton, they were to go out into the little villages and vicinity, and accomplish all they could in the work of destruction. They intended on the succeeding day (Monday) to go in a body to the railroad, and, after taking possession of the train, to proceed down the road, stopping as long as they saw fit at each station, intending to reach Marietta in the night, where it was designed to pursue the work of killing and burning, and thence as far on the road as they were successful.

'From Dalton to a few miles above Marietta, the people were under arms, and had adopted measures to protect the women and children. As soon as the train from Chattanooga reached Marietta, on Saturday morning, a meeting of the citizens was called, and a strong guard appointed, who were relieved by another on Sunday. The military companies turned out, and every precaution was taken.

'It is not thought that any of the negroes of Marietta were concerned in it, though those arrested in Dalton say they expected to gain men and arms along the railroad as far as they went. They had quantities of arms in their possession, and white men instigated the plot, though none have yet been arrested, for want of sufficient proof.'

From the Selma (Ala.) Issue, August 31.

THREATENED INSURRECTION.

The citizens of our town and vicinity have been in quite a state of excitement for some days past. Vague rumors of a contemplated insurrection, which had been floating around for some time, began to assume a more tangible form.

Evidence that something of the kind had been talked of by various negroes, having been brought before some of our most prominent citizens, a committee was organized and the work of investigation begun. A number of facts have been developed, tending to show that the rumors were by no means groundless. Two white men and some eight or ten negroes have been arrested, and are now confined in our county jail. The white men are to have a preliminary examination, commencing on this morning.

P. S.—*Wednesday 29th.*—The jail was entered last night, and one of the white men, known as Lem Payne, but whose real name is Mahan, was taken out and hung to a shade-tree standing near the tan-yard, in full view of the jail. The coroner held an inquest this morning, and the verdict of the jury was that the deceased came to his death by hanging, at the hands of some party or parties unknown.

We learn that about three o'clock in the morning, a company waked the jailer up, representing that they had a negro to commit. The jailer struck a light and got the keys, the parties having a negro (or some one representing a negro) tied. As soon as the keys were produced the light was blown out, the jailer compelled to submit, and the prisoner demanded. He was taken out by the parties. The jailer immediately gave the alarm, but it was too late to effect anything; they had hurried off, and no one could tell in what direction they had gone. The jailer and sheriff did their duty as fully as in their power.

Four negroes were arrested here last evening, upon information given by one of those in jail at Talledega, as accomplices in the general insurrectionary movement recently discovered at that place. Eighteen men have been arrested there, and three hundred more, it is said, are implicated, and will be taken into custody as soon as they can be apprehended. A number at Montevallo and Childersburg, and in the surrounding country, are mentioned by those already taken as engaged in the general plan. Our Town Council has taken the whole matter under advisement, and will no doubt adopt prompt measures for the protection of the community and the summary punishment of the culprits.

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Abolition Outrages in Texas. Extract from a private letter dated Houston, Texas, Aug. 23d, 1860, to a friend in Hartford, Ct.:—

'Tell your Abolition friends to go on, and soon they will have the pleasure of seeing the negro reduced to such a state of hopeless bondage that they may well pity them. I solemnly declare that to-day the negro is not as free as he was two or five years ago; and why? Simply because his master has been goaded on to desperation by incendiary *acts* and *speeches*. Now he fears the negro, and binds him down as you would a savage animal. One year ago, all was peace and quietness here. The negro was allowed to go out, to have dances and frolics; to-day, one dare not show his head after 9 o'clock in the evening. Seven companies of patrols are organized, and guard the city each night. Sixteen horse patrol scour the country around. Forty-eight vigilance men say live, banish or die, as the proof may go to show. And so it is all over the country. Men are hung every day by the decision of planters, lawyers, judges, and ministers. It is no hot, impetuous act, but cool, stern justice. It is the saving of wife and daughter, mother and sister from the hand of desecration. It is the stopping of scenes that would make the Druses and Turks blush for shame. . . . We have had one more fire.' Yours truly, ***.

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We notice in the Southern mails further instances of the excitement now existing in Texas. The Tyler *Reporter* of Aug. 8th says: 'Colonel Long of San Antonio, who reached this place last night, informs us that large quantities of strychnine have been discovered in the possession of negroes and white men at Tennessee Colony, and that two white devils (abolitionists) were publicly hung at the latter place yesterday. The proof of their complicity was incontrovertible, and the wretches were immediately strung up to the nearest tree.'

The Crockett *Argus* learns that three white men (one of whom was a pretended minister) and three negroes known to have been identified with the insurrectionary movement, were recently hung in Georgetown, Williamson county.

The citizens of Wood, Hopkins, Titus and Upshur counties demanded of the citizens of Upshur county a man named Morrison, who had been lodged in jail for stealing a negro woman. After his detection in that crime, it was ascertained that he had been engaged in inciting their negroes to insurrection. He was surrendered and hung in the suburbs of Gilmer, in the presence of about five hundred persons.

The Palestine *Advocate* of Aug. 22d, says: 'On Friday last, William Staton, of Anderson county, was tried by a jury, and found guilty of inciting the servile population to rebellion, and to committing deeds of incendiarism. He was ordered to leave the county.'

A letter from Clarkson says: 'Three abolitionists were hung in Gainsville, Cook county, (Templeton, Hensley and Kirk.) These men, before they were hung, implicated fifteen other men belonging to an abolition conspiracy.'

The San Antonio *Ledger*, of the 20th, remarks: 'We learn from the best authority that a wandering map-seller (lately in this city) has been translated, near Columbus, to another sphere of action. A negro boy accompanied him in his permanent suspension from earthly duties.'

The Galveston *News* says: 'The abolitionist, J. E. Lemon, who recently was escorted out of Wood county under orders to leave the State, it is reported, has been prevented by a material impediment from obeying instructions. We presume he climbed a tree, and hurt himself in coming down.'

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 14, 1860.

THE REPUBLICAN PARTY AND THE PERSONAL LIBERTY BILL.

In another column, under this head, we have copied an editorial article from the Boston *Daily Advertiser*, in reply to the Boston *Courier*, respecting the relation of the Republican party of Massachusetts to the Personal Liberty Bill. Some of the most significant admissions of that article, (the writer of which is Mr. Charles Hale,) we have placed in italics, as they are deserving of special notice at the present time.

The Personal Liberty Bill as originally passed, and as subsequently modified, made it not unlawful to hunt, claim and arrest persons in this Commonwealth on the charge of being fugitive slaves from the South; but simply disregarded the Fugitive Slave Law so far as to provide in every such case a jury trial, instead of allowing a venal slave commissioner to decide it—this being imperatively required by a due regard for the rights and safety of our free colored population, as against strolling bands of kidnappers. Yet, ever since its passage, the *Courier*, with bloodhound ferocity, has continued to raise its hue-and-cry against it, as though it were the acme of criminal legislation!

It is the special effort of the *Daily Advertiser* (which, in this matter, is and always has been as base and inhuman as the *Courier*) to disprove the very creditable charge of the *Courier*, that the Republican Party is to be held responsible for the passage of the Personal Liberty Bill; and, it must be confessed, its proofs are quite conclusive. It says that this Bill was passed by the 'Know-Nothing' Legislature; that, therefore, it was not a Republican measure, and has never since been adopted as such; that the Republicans claim no votes of the people by reason of it; that 'the Legislature of 1858, which was a Republican Legislature, *at the suggestion of Gov. Banks, Republican*, passed an act repealing five whole sections of the Bill, and essentially modifying two others, thus obviating some of its most offensive features'—&c., &c.

Mr. Hale, having thus relieved the party of the imputation of having done a decent and humane act, proceeds to exhibit his own zeal in behalf of slave-hunting in this State, by unblushingly boasting that, at his first appearance in the Legislature, he succeeded in carrying through the House, by a majority of twenty, a bill for 'the total, unconditional repeal of the Personal Liberty Act of 1855'; but it was subsequently defeated by the indignation created by the intelligence of the murderous assault upon Charles Sumner by Preston S. Brooks. 'It was,' to quote his own words, 'the act of Preston S. Brooks which rendered impossible the repeal, *upon which the representatives had previously determined*'! And so it is to the ruffianism of Preston S. Brooks, and not to the humanity or freedom-loving spirit of the Republican party, that Massachusetts owes her present Personal Liberty Act! What a humiliating confession! And the more so, because it is undoubtedly true!

Mr. Charles Hale, glorying in his shame, stands self-pilloried as a slave-hound, eager for the prey. We will endeavor not to forget him—and not to let the voters of Massachusetts forget him—whenever he shall again present himself as a candidate for office. Slave-hunting in the old Bay State is exactly to his taste. He wants no security to be thrown around the homes and persons of the colored citizens of Massachusetts. Let them, and all others, take their chance under the Fugitive Slave Law of 1850! With consummate effrontery he says:—'The shortest way, then, to expunge the Personal Liberty Act from the statute-book of Massachusetts ☞ *is to elect Abraham Lincoln President of the United States*'! ☜ What a powerful incentive is here presented to labor for Mr. Lincoln's success! Even the *Courier* will henceforth be inexcusable if it refuse to become his partisan!

Mr. Hale derives great comfort from the fact, that Mr. R. A. Chapman anticipated the *Courier* in performing 'the duty' (!) of exposing 'the mischievous purport and provisions of the Personal Liberty Act'; inasmuch as the aforesaid Mr. R. A. Chapman is 'now Republican candidate for elector at large of President and Vice President'! Shame to the Republican party that such is the fact!

We go with Mr. Charles Hale for the repeal of the Personal Liberty Act as it now stands, but for a different purpose and with a very different motive. We wish to see substituted for it an Act, decreeing all slave-hunting in this State to be criminal and unlawful, and proclaiming freedom and protection to every panting fugitive from the Southern house of bondage, be the consequences what they may.

For such an Act, the hearts and consciences of a large portion of the people of this State are yearning; and having already twice demanded it by their multitudinous petitions, and been disappointed, they intend to ask once more with an emphasis and a strength admitting of no denial. By no process of law must another Anthony Burns be dragged back to bondage.

☞ We continue the record of the terrible scenes daily enacting in Texas, Alabama and Georgia, in consequence of an alleged attempt of the 'happy and contented slaves' of those States to get their liberty through fire and blood. Of course, the charge that the abolitionists have had anything to do with these plots is a fabrication.

☞ A. T. FOSS will speak on several successive Sundays, commencing Sept. 16th, at Cummington. The friends of the cause will be glad to know that he will lecture in that vicinity on intervening week days. We hope his earnest and efficient services will meet with a general and hearty co-operation.

NOTICES OF RECENT PUBLICATIONS.

An Address delivered before the American Peace Society, in Park Street Church, Boston, May 28, 1860. By Samuel J. May, Syracuse, New York. Boston: American Peace Society, Chauncy Street, 1860.

Of the author of this Address it is, perhaps, sufficient to say, that upon him falls the benediction of Jesus, 'Blessed are the peace-makers.' His life has been consecrated to the performance of all good works, to the utterance of the noblest testimonies, to the exemplification of the brightest examples, in the spirit of Him who 'went about doing good,' and who 'came to seek and save the lost.' The panegyric bestowed upon an ancient Israelite as fitly applies to him:—'In him there is no guile.' His heart is as large as the necessities and demands of the human race; his benevolence an inexhaustible fountain; his zeal equally pure and quenchless. Few have ever blended such social magnetism with such high moral elevation of character. A hallowed atmosphere is ever around him. As husband, father and friend, worthy of all admiration; as teacher, lecturer, pastor, true to his highest convictions at whatever risk. To him the cause of education is largely indebted for his efforts in its behalf; so is the temperance cause; so is the anti-slavery cause, of which he was the earliest of the early in the field; and so, emphatically, is the cause of peace. At the very outset of his ministry, he perceived the utter incongruity of all war with primitive Christianity, and entered warmly into the peace-diffusing labors of the late venerable Noah Worcester, of sainted memory; and through the long period of more than thirty years, he has been unwearied in proclaiming the doctrine of human brotherhood, and enforcing the principles of peace.

At the delivery of this address, it was our privilege to be present, and we listened to it with uncommon gratification. But, though the place was Park Street Church, and though it was the anniversary of the American Peace Society, how thin was the attendance—a hundred or two, all told! We are glad to learn, therefore, that an unusually large edition of the Address has been published, a considerable portion of it for gratuitous distribution. It will thus command a large audience, and be sure to do a good work:—

'For scattered truth is never, never wasted.'

It begins by citing Dr. Browning's graphic description of the dreadful concomitants of war—deserted towns, burning villages, murder, rape, pillage, commerce checked, harvests trampled, homesteads burned, virgins ravished, wives made widows, &c., &c.; and it esrnestly elucidates and enforces the doctrine, 'that no cause however righteous, that no life however valuable, may wisely, safely, effectually be maintained or defended by violence, by bloodshed, by doing any harm to the erring, injurious party.' With great pertinency it asks, 'With what propriety, with what justice to the spirit and name of Jesus, can a nation call itself Christian, so long as it rejects or refuses to obey the peculiar, the distinctive principles of the Great Teacher?' Of course, there is neither propriety nor justice in such conduct; but, alas! the term Christian, in this corrupt age, is made to shield every kind of abomination, every variety of crime. War, slavery, the gallows, vindictive and cruel penalties, a selfish and haughty nationality, and governmental organizations based upon usurpation and brute force, and all openly defended as compatible with the Christian religion!

The war spirit is evidently on the increase in this country, and next to nothing seems to be doing directly for the promotion of peace. The continuance of slavery is sure to be followed by the sword, and from that hideous system spring all forms of violence to curse and desolate the land. The elements are rapidly combining for a civil and servile struggle, which, when once begun, will be attended with horrors too dreadful for the imagination to conceive. Oppression and peace are antagonistical elements, and, therefore, the more of oppression, the less of peace. Hence the duty and necessity of an uncompromising opposition to slavery on the part of those who claim to be enrolled in the ranks of peace. Let the axe of reform be laid at the root of that great tree of lust and blood, and in its extirpation will be found the beginning of a peaceful era.

We think the Peace Society itself, in evading the Anti-Slavery issue of the times, has been signally untrue to its object—blindly overlooking the greatest obstacle existing to the achievement of that object. It is because of slavery that the army and navy are extending, that the war expenses of the government are increasing at an alarming rate, that the spirit of violence is every where rampant. To preach 'peace, peace,' and refuse to arraign slavery as the embodiment and source of every thing warlike, is, surely, to daub with untempered mortar. With the emancipation of those in bondage will come the possibility of peaceful times; but, so long as they are yoked and manacled as beasts, revenge will be kindling its fires, and rebellion mustering its forces, and murder whetting its knives, and the land flowing with blood.

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The Modern School for the Organ: A New, Progressive and Practical Method. In Three Parts. Part I. History and Description of the Organ, Elementary Instruction, Exercises, and Voluntaries in all Styles of Playing the Organ (without Pedals). Part II. Pedal Playing. Part III. Combination of Stops, Voluntaries, and Pieces suited to all Occasions. By John Zundel, Organist and Director of Music at Plymouth Church, Brooklyn, N. Y. Boston: Published by Oliver Ditson & Co., 277 Washington Street.

This is a large and imposing volume, the typographical execution of which is very creditable to the publishers. It contains nearly two hundred pages of music, giving every variety of style, prefaced by an interesting sketch of the history, structure and management of the organ. The author flatters himself that he has made a complete work,—that in every department of organ playing, exercises for fingering, touch, combination of stops, pedal-playing, and voluntaries for different occasions, he has furnished ample material, and neglected no opportunity of clearly explaining every difficulty in the way of the organ student. The whole forming the most comprehensive and efficient course of instruction for the organ extant.

Oliver Ditson & Co. have also just published, in a neat form, 'Father Kemp's Old Folks' Concert Tunes,' as sung at over nine hundred concerts by his surpassingly excellent company, within the last five years, in various sections of the country, and with marked success. It is estimated that not less than a million of persons have listened to the music thus rendered. Very many persons will be glad to obtain these cherished tunes in this cheap and convenient style. They throw all modern church music into the shade. But the list is quite too meagre. We cannot account for the omission of such grand old tunes as Arnheim, Amherst, All Saints New, Brimdale, Corinth, Enfield, Ganges, Greenfield, Jordan, Montague, Paris, Piety, Paradise, Tunbridge, Winchelsea, Winchester, &c., all which ought to be added in another edition, to the exclusion of several pieces in 'the secular department,' which Father Kemp erroneously thinks 'will be found an interesting feature of this book.' There is a violent incongruity in such a mixture. We have no objection to dancing *per se*, but dancing at a funeral is not in good taste. Butter is preferable without hair. So, for Father Kemp to conclude his Preface by saying, in reference to his collection, that he hopes 'its solemn strains may produce deep and lasting impressions; that their original power may yet be felt in stirring up souls to an active interest in holy things; and that we may take, from their soul-subduing sounds, that spirit of humility which so adorned the life of our Great Exemplar, preparing us for that endless song upon which the fathers have entered,' sounds very much like cant, seeing that he adds such trash as Kidd's Lament, Yankee's return from Camp, The Battle of Stonington, Revolutionary Tea, Within a Mile of Edinboro' Town, &c. Truly, 'there is but a step from the sublime to the ridiculous,' and it is here taken. Even such tunes as Hail Columbia, the Star Spangled Banner, and the Marseilles Hymn, had better be omitted from the collection; for though they are of an inspiring nature, yet the sentiments appended to them are clannish, defiant and war-exciting, and directly at variance with 'that spirit of humility' and universal love 'which so adorned the life of our Great Exemplar,' the Prince of Peace. We go, therefore, for the exclusion of all the 'secular' pieces, and the addition of such as we have pointed out, thus making the work symmetrical, and its moral influence strong and undiluted.

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Self-Contradictions of the Bible. One hundred and forty-four Propositions, Theological, Moral, Historical, and Speculative; each proved Affirmatively and Negatively, by Quotations from Scripture, without Comment. Embodying most of the Palpable and Striking Self-Contradictions of the so-called Inspired Word of God. Second Edition. New York: Published by A. J. Davis & Co., 274 Canal Street. 1860.

This is a pamphlet of 48 pages, 12mo. It is an internal exhibition of the utter absurdity of the dogma of plenary inspiration, showing as it does, at a glance, the multitudinous self-contradictions of the Bible, which no ingenuity of interpretation can reconcile, excepting that which can prove white to be black, and black white. Some few of these can be easily harmonized, but the mass of them are incapable of reconciliation. As this pamphlet is calculated to injure nothing but blind tradition, religious credulity, unreasoning superstition, and all-prevailing bibliolatry, and to vindicate the authority of reason against theological dogmatism, we hope its circulation will be extensive, and are glad to see that a second edition has so soon been called for. Price 15 cts.

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The French Student's Monthly. No. I. P. W. Gengembre, Editor. Boston: Published by the Editor, Chapman Hall, School Street.

In undertaking the publication of this Monthly, (the appearance of which is very promising,) the Editor says his aim is to supply students with a continuous and systematic series of exercises calculated to keep pace with a regular French course, or to follow it; and to infuse into the study a sense of practical usefulness and reality. To persons studying alone, the Monthly will be the best substitute for the lessons of an experienced teacher. In fact, it will be a teacher, visiting them monthly, making out regular lessons for each week, giving the student all those living explanations and points not to be found in books, and carefully correcting their exercises. Single numbers, 20 cents. One copy for the scholastic year, (10 months,) $1,50.

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A Tribute to the Memory and Services of the Rev. Theodore Parker. From a Discourse pronounced in the Bulfinch Street Church, June 3, 1860. By William R. Alger. Boston: Walker, Wise & Co., 245 Washington Street.

Among the many excellent tributes that have been paid to the memory of Mr. Parker, no one has exceeded this in eloquent expression of thought, or in just appreciation of the departed. 'In a future and more favorable age,' says Mr. Alger, with prophetic certainty, 'when the clamor of detraction has ceased, and the hubbub of envious and hateful tongues has been silenced and forgotten, history will reckon this great man one of the most powerful and illustrious spirits of the century in which he lived; not inferior to many in native endowments, first among his fellows in cultured acquisitions, second to few on earth in his indomitable devotedness to truth and humanity. . . In his death, truth loses a stalwart champion, humanity a brave friend, poverty and suffering a generous helper, his country an incorruptible patriot, the earthly providence of God an unflinching servant.' The entire tribute is characterised by great simplicity of expression and beauty of utterance. We should like to publish it entire in our columns, if we could find room.

PAUL AND ONESIMUS.

Those commentators and divines who maintain that Onesimus was a fugitive slave whom Paul required to return to his master, and who argue from this the Christian duty of returning runaway slaves under our Fugitive Slave Law, must be delighted with the following commentary on their doctrine, which we republish from our news columns of last week:—

'A slave belonging to Mr. Duval, of Petersburg, Va., ran away five years ago, and was recently recaptured at Richmond, after a hard tussle with the policemen. He was handcuffed and placed on board the cars, and Mr. Duval left for home with him. On leaving the cars, Mr. Duval put him in a buggy and drove toward home. On the way the negro managed to slip one of his handcuffs, and commenced an assault on his master. A severe struggle, which lasted half an hour, was the consequence, and Mr. Duval was nearly overpowered, when a clergyman happened to approach, and lent his assistance in overpowering the negro. The latter was then bound with ropes and spare reins, but the refractory slave snapped the ropes that were twisted about his arms like so much twine, and again made desperate resistance to the efforts to subdue him. At this crisis the clergyman's wife produced several yards of cotton cloth which she had in her carriage, and with this the negro was bound beyond the possibility of escape, and taken safely home. Both Mr. Duval's and the negro's clothing was almost completely stripped from them, such had been the vigor and "miscellaneous" nature of the fight.'

That is a poor doctrine of Christianity that cannot be reduced to practice, and a scene like this is the best test of the humanity and Christianity of the arguments urged in support of the Fugitive Slave Law. Look these facts fairly in the face. Here is a man that has been guilty of no crime but that of running away from oppression. For five years he has tasted the sweets of personal liberty, though always carrying with him the dread of being captured and brought again into bondage. At last that dreadful fate is upon him; bound hand and foot, he is delivered to his old master, who will but glut his own revenge upon him, and then sell him into a more hopeless slavery. Despair gives a sudden energy to his will, and strength to his limbs. Struggling with his captor, he has already half regained his freedom, and in a few moments will have escaped to the swamp, or the mountains, to follow the North Star to a place of safety. At this instant there approaches a minister of the Gospel of Christ, and a woman bound to him by the sacred tie of wife, who doubtless is also a professor of the religion that her husband preaches. This Christian minister, whose sympathies should all be with the weak and the wronged, takes sides with the oppressor, and helps to bind the struggling captive. He knows well enough that this negro is not a thief nor a murderer held in the bonds of justice. He knows well enough that he meditates no crime against his master, and that all his blows and struggles are but an effort to be free. He helps the master *as* a master to bind and hold the negro as his slave. Upon the highway he helps to kidnap a fellow-man, and to rob him for ever of his inalienable right to liberty. He helps to deliver this brother man to the behests of cruelty and avarice, and to a state in which his use of muscle, and limb, and time, and thought, his enjoyment of domestic love, and even his hearing of the Word of God, must be at the caprice of another, who claims to own him as he owns a brute. And that woman, heedless whether this captive has also a wife and a home, helps with her hands to bind him as a slave. Surely this minister and his wife must stand arraigned at the bar of God, for that crime of man-stealing which the law of Moses punished with death, and the law of Christ reserves for a greater condemnation. We demand to know the name, and the ecclesiastical relations, of this minister. Is there a church anywhere that will own him? Is there a minister anywhere that will give him the hand of Christian fellowship?

And yet this crime of man-stealing, to which he was a party, is but a logical result of the arguments of those who insist that it is a Christian duty to obey every human statute, and that the example of Paul requires us to return the runaway slave to his master.—*New York Independent.*

Is not the above, from the *Independent*, a genuine specimen of Anti-Slavery? It surely seems like hearty opposition, at once to the claims of the slaveholder and to the requisitions of the Fugitive Slave Law. It also seems, no doubt, to many, a sufficient refutation of the charges of Abolitionists against the *Independent*. The Editor asks—suggesting the idea that the churches and the clergy would, of course, disown a supporter of the Fugitive Slave Law—'Is there a church anywhere that will own him? Is there a minister anywhere that will give him the hand of Christian fellowship?'

The true answer to these questions is, that not one in ten of the churches called 'evangelical' throughout this country would recognize the act above quoted as inconsistent with a Christian character in their minister, or as a reason for dissatisfaction with him in that relation; and not one in ten of the ministers called 'evangelical' throughout the country would, on this account, even *think* of declining to recognize him as a brother in the Christian ministry! Such questions are not only disingenuous, but deceptive.

But the Editor further asks, valiantly stepping forward to brandish his pen against this obscure and unknown man—'We demand to know the name, and the ecclesiastical relations, of this minister.'

Whatever his name, or his ecclesiastical relations—and as to the latter, he might with equal probability be Presbyterian, Episcopalian, Baptist or Methodist, since nine in ten of the ministers of each of these sects in Virginia would of course have done that very thing—he has taken precisely the course which is praised, commended, and urged as a Christian duty upon the American people, by Rev. Dr. Gardner Spring, so lately eulogized, and termed 'venerable' and 'Christian,' by this very Editor of the *Independent*. He has also taken precisely the course which is commended and urged as a Christian duty by Dr. South-Side Adams, for whose Christian character the *Independent* has repeatedly volunteered its certificate!

Will the *Independent* tell us why it is wrong for this obscure Southern minister to do what its special favorites among Northern ministers declare is right and needful to be done? And, above all, why the clerical standing of the former should be ignominiously forfeited for following instructions, the giving, and urging of which, work no prejudice to the high reputation for devout, venerable and Christian character enjoyed by the latter?—C. K. W.

THE REPUBLICAN CANDIDATE FOR GOVERNOR.

Mr. Editor,—The fidelity with which you, for thirty years, have laid before this nation the wickedness of slavery, and the pertinacity with which you have pointed to the only cure therefor, viz., immediate and unconditional emancipation, have created a strong public sentiment in favor of freedom. While you have made thousands of converts to the radical principles of anti-slavery, but a small portion of these have accepted your views of the Constitution.

It is clear, I think, that most of the anti-slavery men of Massachusetts, and of New England, feel that they can rightfully avail themselves of the rights of the elective franchise. If they have not visited the polls, it has been because the candidates offered for their suffrage have not been such as they could conscientiously support. It is to this class that I desire to appeal, and to urge them to use their united efforts to secure the election of John A. Andrew as Governor of Massachusetts. He is a man every way worthy their support. The heaviest charge which that concentration of malignity, the Boston *Courier*, can bring against him, is, that he is an Abolitionist, a John Brown sympathizer. Said a speaker, at a recent Bell & Everett meeting, John A. Andrew is so warm-hearted and sympathetic that he is not fit to be Governor!

We have denounced the conservative policy of the Republican party as unwise, and have repeatedly told its leaders that the people of Massachusetts would support strong anti-slavery men, if the opportunity were offered them. Let us make our words true. Even now, some of the timid ones are quaking in their shoes for fear they have gone too far. Let us prove to them that, when they go for Freedom, they cannot go too far. If the citizens of Massachusetts would unite for Liberty, as the citizens of Virginia unite for Slavery, the party leaders, who are but the agents of the people, would not dare to nominate for office any other than tried anti-slavery men.

I do not see how consistent Abolitionists can vote for Abraham Lincoln, who will not even agitate for the repeal of the Fugitive Slave Law; and for precisely a similar reason, I do not see how, if they believe voting to be right, they can refrain from voting for John A. Andrew. Let them form clubs in every village and town in the State, to urge his election, to discuss his claims, and let it be made clear that the ground of this support is his fidelity to human rights, his belief in the Golden Rule as the law of life. I scout and abhor that wicked doctrine of politics, that 'success is a duty,' but I accept the rule, that effort is a duty, and I hope that such an effort will be made during the approaching contest, as will give to John A. Andrew a majority far ahead of his ticket, and thus prove to the leaders the safety of relying upon the anti-slavery sentiment of Massachusetts.

Boston, Sept. 10th, 1860. H.

Remarks. We take it for granted that no one who intends to cast a vote at the approaching election, and who has a particle of anti-slavery feeling or sentiment in his breast, will fail to record it in favor of the election of John A. Andrew, Esq. Our correspondent 'does not see how consistent abolitionists can vote for Abraham Lincoln'; yet Mr. Andrew will vote for him, beyond a peradventure. It is impossible to have consistent political action in this slaveholding Union. How 'consistent abolitionists can vote' for any of the candidates, while they brand the U. S. Constitution as 'a covenant with death, and

higher one, if the act turns out to be wrong; but it is a moral obligation, so far as it goes.

All organizations are founded on this distinction, and especially the great type of all organizations, human law. The principle of organized society is the moral obligation created by mutual consent for the common safety. No act intrinsically wrong can be made right by law; but where an act is not intrinsically wrong, society may yet have the right to impose restrictions upon it for the general good, and it is our duty to submit to those restrictions.

For instance:

1. It is right for the proper officers to take charge of cattle suspected of pleuro-pneumonia, and thereby prevent contagion, provided they have a 'license, certificate, or commission from human government.' It would be a very dangerous liberty to allow the same men to do it without such authority.

2. I lose valuable property by theft. I apply to the police, and they search the house of a suspected individual, find the property, and restore it. I have no right to break into that man's house, and conduct the search myself.

3. A man and woman, loving each other, and wishing to become husband and wife, have a right to live together in that relation, on complying with a certain legal form. To live together in such manner without that form, is to commit a crime in the eye of the law, and in the judgment of the community. I had supposed that such would be the judgment of Henry C. Wright also. But this resolution shows me that I am wrong in that estimate, unless I greatly misunderstand it. I hope I do.

This last application is the most important. All history shows that there have been men and women of pure character, who have been led by their theories into denying the importance of all external marriage ceremonies. But history shows, also, that these same men and women, if they have not been personally demoralized by their views, have been the innocent cause of terrible demoralization to others, and have forfeited, by inevitable consequence, the best part of their influence among reformers. Nothing has more thoroughly proved the high moral tone pervading American radicals, than the fact that no man among us has ever set himself in opposition to the marriage institution, either theoretically or practically, without from that moment paralyzing his personal influence. I earnestly hope that Henry C. Wright will pause before he adds another to the number.

T. W. HIGGINSON.

Worcester, Sept. 7, 1860.

LETTER TO HON. WASHINGTON HUNT.

Hon. W. Hunt: *Dear Sir*,—I trouble you with a number of the *Liberator*, containing a letter of mine to Governor Seward. I likewise drop you a short note, I think the first letter I have attempted to write you since you were in Congress, on the great question that then, as now, and always will, so long as the cause remains, agitate the country. You seem but little changed in one respect, which I will name, but widely relative to other points.

When slaveholders in Congress then, as now, threatened disunion, I said to you, frequently, 'Keep the door open, and let them out, if they really are in earnest and want to go; that will test their sincerity. Don't try to keep them. A slave State never was fairly in the Union, under the Constitution, which requires a "republican form of government for every State in it"; so tell them to come fully into it by conforming to the requirements of the organic law, by substituting republican governments for their despotisms, as we of the free States (all once slave) have done, or go entirely out of it; not stand at the threshhold, and bawl disunion.' 'No,' said you, as you still say, 'that will never do; that would be disastrous indeed. Contemplate a group of petty States wasting their strength in intestine broils, exposed to foreign invasion without the power to repel it. Union! Union!! above everything else, now and forever, come what may!' Sir, Union without liberty is a mockery not to be coveted.

I, too, am what I was on this question, only a little more so; and my present opinions, though probably of little consequence, you may find embodied in *that* letter.

The Union, under present conditions, is a sham—a mere pretence—not worthy an attempt to uphold it. And even the sections are now divided, in so far as the ruling class at the South is concerned, in fact, if not in form; nor can we ever be united while slavery exists. As well attempt to unite oil and water, as Freedom and Slavery.

Yourself and all the Union-savers may labor to your heart's content, and at last take your labor for your pains. No use, Governor; all your efforts are labor lost. Better take it quietly; let things take their drift, or retire from the field altogether. What cannot be cured must be endured. Slavery or the Union will, one of them, go down—perhaps both. The former is sure to, whether the latter does, yea or nay.

Freedom is struggling for the mastery throughout the world! Suppose ye that the work will cease here till justice is established and right comes uppermost? Why should you be so tenacious to uphold human chattelhood—the traffic in human flesh? Do you, or can you not, comprehend the inflictions that are being suffered by our own six, and increasing millions of non-slaveholding white brethren in the hell of slavery? Have you no sympathy for these, if not for more immediate victims of the barbarous system? Even the soil itself on which it treads its iron heel is blighted and spoiled by the curse, which will take long years of patient industry under the stimulus and skill of free labor to reclaim. Can you see the whole 'sunny South' thus denuded, and the attempt to spread the withering blight over the virgin territories and through the land, without regret—even steady the black beast while he stalks on? You say that the Republican party is sectional, and remark in your Lockport speech 'that it has no strength at the South.' Is this true? Have C. M. Clay, H. R. Helper, Frank Blair, Wm. S. Bailey, and no small number of others, and would be hosts of them, could they enjoy what the fathers won for them, but for the barbarisms of slavery, no strength? Mr. Greeley tells you the truth on this point.

You desire to combine all the elements of opposition to defeat and break up the Republican party; and why? (You say, 'it has done its work, and consequently is outliving it.') Is it that slavery may run riot, have free course, be triumphant, and be glorified all over the Republic? Break up the party, and momentary success might follow; but, mark me, friend Hunt, this would only be the signal for rallying a more radical, determined and intensely abolition party. The march is onward, and yourself and the remaining '*old liners*' may as well clear the track!

I venture to say that four-fifths, if not nine-tenths of the rank and file of the present Republican party are emancipationists, (all Republicans are in the slave States,) and will go straight on, in spite of your no doubt honestly intended, but misdirected efforts, until slavery in these otherwise free and happy States shall be dead and buried—thus removing the disturbing element. So every Union-saver, negro-hater, slavery-lover, might as well don his weeds!

You seem to regret the destruction of the Whig party. We were both Whigs, and probably a fair index of the conflicting sentiments of its members on the slavery question, which was the cause of its disruption. The same elements pervaded the Democratic ranks. How could a party hold together, and act in harmony, with so widely conflicting views? It could not and ought not to try. Every man has hied to his own tent, his own company. This is right. *Freedom and Slavery have grappled for a death struggle!* Now see which shall be victor!

I still remain, sir, your obedient servant,

Holley, N. Y., Aug., 1860. C. ROBINSON.

TERRIBLE DISASTER ON LAKE MICHIGAN.

LOSS OF STEAMER LADY ELGIN.

300 PERSONS DROWNED!

Chicago, Sept. 8. Steamer Lady Elgin was run into by a schooner off Waukegan at 2.30 this morning, and sunk in twenty minutes in three hundred feet of water.

There were from 350 to 400 passengers on board, including several military and fire companies, and Col. Lumsden of the New Orleans *Picayune*, and family, who are supposed to be lost. Only 80 or 90 are known to have been saved.

The schooner was going at the rate of eleven miles an hour. A steam tug has gone to the scene of disaster.

The Black Yagers, the Green Yagers and Rifles, and several fire companies of Milwaukie, who had been on a visit here, were on board the Lady Elgin.

The books and papers of the steamer were all lost.

After the collision, the steamer floated south to Winetka, where she sunk.

The Clerk makes the following statement: The Lady Elgin left Chicago at 2.30, P. M., for Lake Superior. Among her passengers were the Union Guards of Milwaukie, composing a part of 250 excursionists from that city.

At about half-past 2 this morning, schooner Augusta, of Oswego, came in collision with Lady Elgin when about ten miles from shore. The vessel struck the steamer at midships gangway on the larboard side. The two vessels separated immediately, and the Augusta drifted by in darkness.

At the moment of collision, there were music and dancing going on in the forward cabin. In an instant after the crash, all was still, and in half an hour the steamer sunk. I passed through the cabin; the ladies were pale, but silent. There was not a cry or shriek—no sound but the rush of steam and the sound of the heavy sea. Whether they were fully aware of the danger, or whether their appalling situation rendered them speechless, I cannot tell.

A boat was lowered at once, with the design of going round on the larboard side to examine the leak. There were two oars belonging to the boat, but just at that moment some person possessed himself of one of them, and we were powerless to manage the boat.

We succeeded once in reaching the wheel, but were quickly drifted away, and thrown upon the beach at Winetka. Only two boats were left on the steamer. One of them contained thirteen persons, all of whom were saved.

The other boat had eight persons, but only four of them reached the shore alive, the others being drowned at the beach.

Before I left the steamer, the engine had ceased to work, the fires having been extinguished.

The force and direction of the wind were such that the boats and fragments of the wreck were driven up the lake, and would reach the shore in the vicinity of Winetka.

As I stood upon the beach, hopelessly looking back upon the route through which we drifted, I could see through the gray of the morning objects floating upon the water, and sometimes, I thought, human beings struggling with the waves.

H. G. CAYRL, Clerk of Lady Elgin.

The following persons left the Tremont House last evening, and took passage on board the Lady Elgin: F. A. Lumsden, wife, two children and servant, of New Orleans; W. Garth and wife, Miss Anna Garth, and Miss Amanda Garth, of Paris, Illinois; P. F. Hall and lady, of Aurora, Illinois; Mr. Senptelben, of the firm of Smith & Senptelben, S. C. Hana, Mr. Pearce, of the firm of Goodman & Pearce, Mrs. Barrow, and Isaac Kingsley, of Milwaukie; James Gosgove and Mr. Fitzpatrick, of Kenosha, Wisconsin; Mr. Bond and two children, and James Bellows, of Mineral Point, Wisconsin; A. Buckingham, J. C. Pollard and lady, and Michael Gonegan and lady, of Milwaukie; Herbert Ingraham, Member of Parliament and proprietor of the London *Illustrated News*, and his son Herbert; Edward White, Fanny Burns and Charles Smith, of Chicago; George Morton, of Superior City; Deputy U. S. Marshal of Wisconsin; George E. Simpson of Joliet; Mr. Locke, of Sheboygan; Otto Severance and wife, Mr. Nickel and Mr. Phillips, of Milwaukie; John Horan, of Wisconsin.

None of the above named have yet been heard of.

No accurate list or number of the persons on board can be given, but the following is estimated to be nearly correct:—Excursion party, 300; regular passengers, 50; steamer's crew, 35; of these, but 80 or 90 are saved.

Captain Malott, of the schooner Augusta, states that when he first discovered the steamer's lights, both red and bright, he supposed her to be from a quarter to half a mile distant, and steering north-east. It was raining very hard at the time. We kept our vessel on her course, east by south, until we saw that a collision was probable, when we put the helm hard up: struck the steamer two or three minutes afterwards, just above the paddle box on the port side; steamer kept on her course with engine in full motion; headed the Augusta around north, alongside the steamer, but they got separated in about a minute, when the Augusta fell in the trough of the sea, and her head gear, jibboom and stancheons were carried away.

We took in sail and cleared away anchor, supposing the vessel would fill. After clearing away the wreck, got up the foresail, and succeeded in getting before the wind, and stood for land. We lost sight of the steamer in five minutes after the collision.

Mr. Beagman, the second mate of the Lady Elgin, states that at half-past 2 o'clock, a squall struck us; in five minutes after, saw lights of a vessel one point off port bow. I sang out, 'Hard a-port,' but the vessel seemed to pay no attention, and struck us just forward of the paddle-box on the larboard side, tearing off the wheel, and cutting through the guards into the cabin and hull. We were steering north-west-by-west, a point to windward; our course was north-west. After striking us, the vessel hung for a moment, and then got clear. I went below to see what damage was done, and when I got back, the vessel was gone.

When intelligence of the loss of the steamer reached Milwaukie yesterday, it spread like wild-fire throughout the city. The telegraph offices were thronged all day with relatives and friends of those on board, who manifested the greatest anxiety.

In the first ward of Milwaukie, it is said that there is scarcely a house or place of business that has not lost some inmate or employee.

All the survivors unite in praise of Captain John Wilson for his great bravery and daring. He was foremost in confronting danger, and earnest for the safety of the passengers. He was drowned within one hundred feet of the shore.

Nearly 100 persons arrived within fifty yards of the beach, but were swept back by returning waves, and lost.

Up to 9 o'clock to-night, only 21 bodies have been recovered, most of which are recognized by friends as those of residents of Milwaukie.

Chicago, Sept. 10. Milwaukie is shrouded in mourning, and business is entirely suspended. The reception of Senator Seward is postponed.

The schooner Augusta is libeled for $40,000, and has been taken in charge by the U. S. Marshal.

Twenty-seven bodies have been recovered, among them that of Herbert Ingraham, member of the British Parliament.

Among the lost was William Harner of Philadelphia.

The Lady Elgin is insured for $24,000.

Those who were saved speak in the highest terms of the conduct of Capt. John Wilson, Commander of the ill-fated boat. On board, he was all coolness and bravery, always neglecting himself and caring for the safety of the others. He was seen early this morning only a few rods from shore, standing upon a raft surrounded by several other rafts, encouraging and cheering them, and advising them how to proceed. While in the very act of encouraging others, a heavy roller struck him, and washed him off the raft, in sight of the survivors and crowds on shore.

More Abolition Mischief.—It is rumored that William J. Redpath, formerly reporter of Kansas outrages for the New York *Tribune*, has recently arrived at Port-au-Prince, and presented to the Haytian government a plan for the overthrow of slavery in the United States. He is said to have promised to provide 2,000 men, if the Haytian government would furnish sufficient money to equip them and keep them in the field for six months; and to have declared that this number would be sufficient, with the accessions of which they are sure in their progress through the Southern States, to liberate every slave within the period mentioned. The Haytian government concluded it had enough to do to look out for Hayti, and did not care to be swallowed up by Uncle Sam. This statement is said to emanate from government officials at Hayti. Whether entitled to credence or not, we are unable to say.—*New York Journal of Commerce.*

☞ Here is 'a mare's nest'!—'It is *rumored*'—'he is *said* to have promised'—'this statement is *said* to emanate from governmental officials at Hayti'—'whether entitled to credence or not, we are unable to say'!! So much for this 'Abolition Mischief'! The story is ridiculous, and evidently manufactured for an evil purpose. Mr. Redpath's name is James, not William. He was the correspondent of the Missouri *Democrat*, not of the N. Y. *Tribune*.—[*Ed. Li*

THE PARKER DONATION TO THE BOSTON PUBLIC LIBRARY.

At the regular meeting of the Boston Board of Aldermen, on Monday, Sept. 10, 1860, Mayor Lincoln in the chair—

The Committee on the Public Library, to whom was referred the letter of His Honor the Mayor, dated July 18, 1860, transmitting to the City Council a communication from the Board of Trustees of the Public Library, enclosing a copy of that portion of the will of the late Rev. Theodore Parker which refers to his valuable bequest of his own private library to the Public Library of the City of Boston, having attended thereto, reported the following order and resolutions:—

Ordered, That the City of Boston accept the munificent bequest in the eighth item of the will of the late Rev. Theodore Parker for the purposes and to the uses, and upon the terms and conditions, and according to the desires therein expressed, and that a copy of this order, with a copy of said eighth item of said will be transmitted to the Trustees of the Public Library for the information and government of them and their successors in office for all time.

Resolved, That in the opinion of the City Council, the bequest to the city of Boston by the late Rev. Theodore Parker, of his private library, containing sixteen or seventeen thousand volumes of books selected by himself for his own use, many of them rare and costly, and all of them valuable, deserves an especial tribute of gratitude and respect to his memory.

Resolved, That in this bequest to the Public Library of the city of Boston, by one whose varied, extensive and profound scholarship made him an authority, the City Council find weighty and convincing testimony to the utility of the Public Library, and to the claims it has upon the city government for the continuance of its liberality and fostering care, and upon the citizens for their generous support and contributions to its increase.

Resolved, That the thanks of the City Council be given to Mrs. Lydia D. Parker for the generous surrender of all her right to the books under the will of her late husband; and in this act of hers, they recognize an intelligent and public-spirited liberality akin to that which prompted and perfected the munificent bequest.

Resolved, That a copy of these Resolutions and of the accompanying order be sent to the Executors of the will of the late Rev. Theodore Parker, and to Mrs. Lydia D. Parker, his widow.

The report was accepted, and the order and resolutions read and passed, and sent down for concurrence.

The Tomb of Theodore Parker. The Florence correspondent of the New York *Times* has the following relative to the grave of Theodore Parker:—'The Protestant Cemetery, under the shade of Cypresstrees and the gray old walls of Florence, is interesting to Americans as well as to pilgrims from other countries where the religion of Luther and other Reformers prevails. There the dust of a number of our countrymen, cut off while far away from friends and home, has found its last repose. The body of Theodore Parker lies in that hallowed inclosure. He was the last one buried, and probably the most illustrious of all who rest there. I remember to have heard a foreigner—who knows our country well—say, when Theodore Parker died, "It seems to me that in his death, America has lost her most brilliant intellect." That there is truth in such an opinion, we are all inclined to acknowledge. A simple and tasteful monument has just been put up at the grave. It bears this inscription:—

Theodore Parker,
Born at Lexington, Mass.,
United States of America,
Aug. 24, 1810;
Died at Florence, May 10, 1860.

Mr. Parker exerted all his remaining energies to reach Florence, so that in a purer atmosphere he might die, and not draw his last breath in the suffocating air of Rome. Here he will rest peacefully and well until, perhaps, some day, when the great warfare of which he was one of the greatest champions is ended, the city which he loved so well will claim his dust, and give it no unworthy burial.'

Havana, 26th August.

More Asiatics and Negroes. The importation of Asiatic colonists has again been permitted, but with certain restrictions, which, if carried into effect, will curtail considerably the trade in coolies. Three French vessels have arrived this month, bringing nearly 1,000 Chinese, and the mortality on board has been 10 per cent. There are now two cargoes daily expected, and one of them, I am informed, has been sold at a high rate, *al barrer*, (all round,) sick and all.

Notwithstanding the considerable arrivals we have had lately of Chinese, the price they obtain in the market is still high, say 22 to 24 ounces, besides the $4 monthly which is paid *them*. However, speculators buy up whole cargoes, and let them out to railway companies at the rate of $17 up to $25½ monthly, and I have seen several Chinese who have worked out their term, gaining as high as $30 monthly. In the city they manage splendidly, especially as waiters in private houses, as they are neat and attentive servants, and still better in the segar manufactories.

The slave trade is carried on in famous style. Two cargoes arrived in one day, to a Spanish house here in the beginning of the month, and the past week another cargo safely landed at Cabanos. The famous slaver, Captain Dugenio Vinas, is here; he is expecting a nephew of his with a cargo from the coast of Africa, and I am informed that he will leave as soon as a vessel which is being prepared for him in a port of the United States arrives here. He is a determined man. In one trip, two years ago, in the *Lady Suffolk*, he landed in safety 1,000 *lingates*.

The French bark *Don Juan* left this port about a week ago, cleared for Macao; and yesterday, the ship *Clara Windsor* cleared out for same port. The *Wanderer*, and, perhaps, two or three others, will perhaps take the same direction.—*Cor. of Charleston Mercury.*

Another Slave Case. A singular slave case occurred last week in Philadelphia. Passmore Williamson appeared on Monday before the Judges of the Sessions, and sued out a writ of *habeas corpus* for the release of a colored woman, named Sina, from alleged legal restraint as a slave by Wm. T. Conquest. On Tuesday, Mr. Conquest appeared in Court with the woman, and said he held her as a slave in Accomac county, Va., and brought her to Philadelphia in July last, having previously informed her that she would become free by accompanying him. He did not, therefore, restrain her, but would permit her to leave him if she chose. Judge Ludlow informed her that, as a resident of Pennsylvania, she was a free woman. If, however, she returned home, by the laws of Virginia, and by a decision of the Supreme Court, she would still continue a slave. She might now elect the course to pursue, and in doing so she ought not to allow any one to influence her. Sina answered promptly that she preferred to go back with her master, as she would feel better contented on her native soil, and she was assured that she would be better off in the end. The case was therefore dismissed.

The Prince of Wales and the Colored People of Canada.—An address of welcome and congratulation was presented to the Prince of Wales by the colored citizens, on H. R. H.'s arrival in Montreal. At a recent meeting of the colored people of Toronto, the following resolutions were moved and unanimously adopted:—

Resolved, That appreciating, as we do, the visit of the Prince of Wales to this and other parts of the British dominions, we do with all loyalty to our Sovereign Lady the Queen, as a free people, escaped from slavery, deem it our duty to appoint a committee to wait upon His Royal Highness, and present him with a suitable address, such as would be creditable to ourselves and those connected with us at large.

Resolved, That as freemen we are willing to show all classes in this noble Province, that we will not be behind them in coming forward to show our Queen's Representative, the Prince of Wales, all the loyalty we can bestow.

Resolved, That if Her Majesty the Queen, from invasion, or rebellion, or otherwise, should require the services of the colored inhabitants of the British Provinces, we will be ready to assist, with our fellow inhabitants, in maintaining the integrity of the Mother Country both at home and abroad.

The Murdered Methodist Clergyman in Texas.—The Albany *Journal* has the following in regard to one of the men recently murdered in Texas:—

'Rev. Mr. Bewley, who was hung in Texas a few days since on suspicion of Abolitionism, will be remembered by many who attended the General Conference at Buffalo last May. He represented the Arkansas Conference, and was recognized as a peaceful, humble and devoted evangelist. His views of slavery were of the mildest character, and he would be deemed the last man to thrust his views offensively—mild and conservative though they were—upon any community. On his removal to Texas a few months since, he carried with him testimonials of his humility and devotion to his work. But he was a Methodist! That, in Texas, is deemed the equivalent of Abolitionism; and the devoted minister of Christ, guilty of no crime, and on the merest suspicion that he cherished offensive opinions, was hung up like a murderer!'

Very Terrible.—The *Southern Confederacy*, the leading organ of *Mr. Douglas* in the State of Georgia, having been asked what the South ought to do in the event of Lincoln's election, says:—

'We answer this interrogatory by simply stating that the South will never permit Abraham Lincoln to be inaugurated President of the United States. This is the determination of all parties at the South! *And let the consequences be what they may—whether the Potomac be crimsoned in human gore, and Pennsylvania Avenue is paved ten fathoms in depth with mangled bodies, or whether the last vestige of liberty is swept from the face of the American continent, the South, the loyal South, the constitutional South, will never submit to such humiliation and degradation as the inauguration of Abraham Lincoln!!*'

Governor Wise's Advice.—A Mr. Murray of Texas has received a letter from Gov. Wise, which has been made public. It is in regard to the Abolition excitement in the lone star State. The Governor sees a revolution close at hand. This is his advice:—

'Fight all invaders of your State, and hang all you can catch. It is time that the slave States were ready for the revolution which is coming inevitably, with the purpose to take from them not only their personal property in negro slaves, but their political property in this glad and glorious Union. Let neither class of rights be invaded; *fight first*, and don't let the invaders seize the power to disarm you.

Respectfully yours, HENRY A. WISE.'

What it Costs to be a Lincoln Man Down South.—A man in Vicksburg, Miss., expressed himself in favor of Mr. Lincoln. What happened to him is thus narrated by the Vicksburg *Sun*:—

'When last heard of, the Lincolnite who gave his opinions an airing so freely in our city on Monday, and who for so doing was sent adrift on the Mississippi river, after being well tarred, was about twenty miles from here, slowly progressing towards New Orleans, in mid river. A stout cord and a strong limb is the only fit punishment for such incendiaries of evil.'

Politics in South Carolina. Major A. C. Perry, a prominent politician in South Carolina, has written a letter, opposing a dissolution of the Union, merely because of the election of Lincoln. Hon. L. M. Keitt made a speech at Columbia, S. C., on the 21st ult., in which he urged dissolution without waiting for an overt act from the Republican Administration. He said: 'If he could not get the whole South, then with as many of the Southern States as would go. If he could not get co-operation, then he was for South Carolina in the majesty of her own sovereignty, and in the exercise of her own right, alone and unaccompanied, taking care of her interests and safety, and marching out from beneath the yoke of a vulgar tyranny.'

Emancipation Movement in Virginia. A correspondent of the New York *Herald*, writing from White Sulphur Springs, says that there is a grand emancipation scheme now in embryo in Western Virginia, which will develop itself in the course of the coming winter. The movement is to have for its leader 'a distinguished gentleman from Eastern Virginia, not regarded as particularly sound on the slavery question for many years past.' The movement is to be instituted with reference to a change in the basis of taxation.

Vermont State Election.—The Republican majority in Vermont is over 21,000. Not a Democrat has been elected to the Senate of Vermont and but few to the House. All the Republican candidates are elected to Congress by immense majorities over all. The Breckinridge vote is only about one-sixth as large as the Douglas vote, but both combined make but a small minority of the vote of the State.

Maine.—The annual State Election took place in Maine on Monday last, and, as in Vermont, has gone by an overwhelming vote for the Republican ticket. The Republicans have elected every member of Congress, every member of the State Senate, and three-fourths of the House. Gov. Washburn's majority will be not less than 18,000!

Reception of Mr. Gough.—The public reception of Mr. Gough by the ministers of Massachusetts, will take place at the Tremont Temple, Boston, on Monday evening, Sept. 17th. The address of welcome will be given by Rev. Dr. Kirk, pastor of the Mt. Vernon Church in this city, of which Mr. Gough is a member.

Haytien Sympathy for John Brown. The statement which is going the rounds that only between two and three hundred dollars has been subscribed in Hayti for the family of John Brown, it appears is a mistake. A late Haytien paper gives the amount of the subscription thus far as $30,000, Haytien—equal to about $2000 Spanish.

☞ The story has been started in England that Miss Prescott, author of 'Sir Rohan's Ghost,' wrote 'The Ebony Idol.' This is a slander on a gifted woman, for the purpose of selling a work destitute of genius, in which 'the scenes are as absurd as the events are improbable.'—*Boston Transcript.*

☞ Gov. Banks goes to Chicago in a few days, to make arrangements for the removal of his family, and the assumption of his new duties. His family will remove thither early this fall, and the Governor will pass at once from the State House in January, to the Illinois Central Railroad office in Chicago.

☞ The Cathedral Notre Dame, in Paris, has been robbed of jewels, ecclesiastical ornaments, &c., to the value of $160,000. A question arises as to what possible use a church can have for so much wealth of jewelry. [What possible use? Why, to make up for their lack of true riches—deeds of charity bestowed upon the poor and needy, to be sure.]

A Terrible Echo.—One peculiarity of the great Victoria Tubular Bridge, at Montreal, over whose opening festivities the Prince of Wales presided, is the fearful echo inside. When a train passes through the tube, the sound reminds one more of pandemonium than any thing else. To describe it in mere words is impossible.

☞ Three millions of cubic feet of masonry are in the Victoria Bridge! That is to say, if turned into linear measure, it would reach 510 miles, or as a solid, would form a pyramid 215 feet high, having a base of 215 feet square. These figures will give some idea of the solidity of the structure, and the warrant that exists for its endurance for all time.

'Patriarchal.'—At Alexandria, La., last week, two negro slaves were arrested and whipped for the offence of hurrahing for Lincoln! The people fearing an insurrection, kept a constant patrol. What a miserable way of living for both white and black!

A Duel Between two Brothers—Both Killed.—The Natchitoches *Chronicle* of the 25th ult., records the following terrible tragedy:—'A quarrel arose a few nights ago between two brothers named Longino, (William and Burril,) residing a few miles above Campte, when a proposition being made by one of them that they should fight it out immediately with double barreled shot guns, it was accepted by the other, and firing simultaneously, both of them were instantly killed.'

☞ At a recent political gathering in St. Joseph, Mo., transparencies and banners were exhibited with the following mottoes:—'For President, A. S. Douglas'—'Nigism for Lincoln'—'Deth to Isims.'

Lost—One Cent Reward.—Lost on the road between Charleston and Baltimore, the National United Democratic party; was last seen running after a nigger. The stock in trade being hopelessly lost, the above reward will be paid by

James Buchanan,
Caleb Cushing,
Ben. F. Butler, } Assignees.

☞ A lot of runaway slaves passed through Iowa City, recently, on the Underground Railroad, on their way to Canada. They were conducted by a brother of Coppic, who was executed at Harper's Ferry for his active complicity in the John Brown raid.

A Bostonian Remembered in the Will of Lady Byron.—The will of Lady Byron has been admitted to probate, and it is found that Charles Follen of this city receives '£300 (about $1500) to assist him in the difficulties he will have to contend with in his disinterested advocacy of the colored race.' In addition to $300,000 personal, she had several valuable real estates. She has bequeathed considerable sums to charitable purposes.

☞ *Rev.* H. Clay Dean said, in a speech at Keokuk, Iowa, that the fame and memory of Washington would endure 'long after every black-hearted Republican was dead, damned and forgotten, and the worms had devoured their heart-strings, and were fighting for their eye-balls, and their children had squandered their estate, and the devil had got their souls.'

☞ The Africans captured from a wrecked slaver by the British were disposed of on the 8th ult., at Nassau, N. P. Some were distributed amongst those who wished to have them as servants, and twenty-one enlisted in the first West India regiment.

☞ A fugitive slave was arrested last Thursday morning while at work on the farm of Michael Minch, near Bridgeton, Cumberland Co., N. J.

☞ Mr. Breckinridge, in his late speech, said of the Bell-Everett party, 'They are gentlemen engaged in ringing bells, with tongues as long and heads as empty as the bells they ring.' Rather severe.

THE TWENTY-SEVENTH

National Anti-Slavery Anniversary.

When the claim for Universal Liberty was first made in our country, the best part of a life-time ago, the work lay wholly in futurity. The idea and the principles of Human Rights were to be re-planted, the justice and necessity of their cause as against Slavery to be proved, the prevailing apathy to be broken, the public mind to be awakened and enkindled, the insufficiency of a Church and State controlled by Slavery to compass Freedom to be demonstrated, the retrogression of the land towards barbarism under their sway to be made manifest, and freedom of speech, of the press, and of a new specific association to be claimed and exercised as the only sufficient instrumentalities of progress.

This is the initiatory work that has been done, and by it, abundant opportunities of direct action have been rendered practicable. The work itself, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The despotism is driven into open day. To meet it, requires devotion, industry, and the sacred fire of a true enthusiasm. It requires energy, coöperation, and the discipline of self-control. It requires generous contributions of money. We trust that all these indispensable requisites are now, as ever, ready.

We earnestly and cordially entreat all who love our native land in sincerity, whether Europeans or Americans, to unite with us more numerously and more generously than ever to meet the demands of a period of crisis unparalleled in the history of our country—new, indeed, in the history of the world. For when before has it ever happened that Freedom has been sought from among a dominant people for a down-trodden one, on so grand a scale as this? We ask aid of Europeans, while we bid them observe that their freedom makes progress only in exact proportion as our slavery is brought into discredit. We ask aid of Americans; for where is the American to whom this Cause of ours is not the supreme interest of the present hour as affording the only hope of Futurity? The work before us is ever that primary one contemplated by no other existing body, political or religious: the work that Church and Government are always tempted by the necessities of their position as such to neglect, adjourn, suppress. And the stronger the desire of their members to promote the cause, the stronger the temptation, being so placed, to temporise and to compromise.

To all these we confidently appeal for aid in the work they can neither do, nor do without.

We cordially invite all who love Liberty the world over, to meet us at the Music Hall, Boston, in the month of January next, in person or by letter, uniting their sympathies and contributions with ours in the great work of the time—the peaceful extinction of American Slavery.

MARIA WESTON CHAPMAN,
MARY MAY,
LOUISA LORING,
L. MARIA CHILD,
HENRIETTA SARGENT,
ANNE WARREN WESTON,
MARY GRAY CHAPMAN,
HELEN ELIZA GARRISON,
SARAH SHAW RUSSELL,
FRANCES MARY ROBBINS,
CAROLINE WESTON,
MARY WILLEY,
SARAH BLAKE SHAW,
SUSAN C. CABOT,
SARAH P. ATKINSON,
ELIZA ANDREW,
LYDIA D. PARKER,
ELIZA F. EDDY,
SARAH P. REMOND,
ABBY FRANCIS,
SARAH RUSSELL MAY,
ABBY KELLEY FOSTER,
SARAH H. SOUTHWICK,
EVELINA A. S. SMITH,
ANN REBECCA BRAMHALL,
AUGUSTA G. KING,
ELIZABETH VON ARNIM,
ANNA SHAW GREENE,
ELIZA APTHORP,
MARY ELIZABETH SARGENT,
MATTIE GRIFFITH,
ANNE LANGDON ALGER,
MARY E. STEARNS.

Encouraging Facts for Colored Pupils of our Public Schools. To the article in the *Liberator* of August 3d, on Colored Scholars in Boston Schools, should have been added the following:—

One colored boy—James C. Francis—has, after examination, been passed from the Phillips to the High School.

In this connection, it may not be amiss to note the fact, that on the 19th of April last, a colored pupil—Miss Julia A. Smith—graduated at the Charlestown High School.

A School Committee man volunteered to me the testimony, a few days since, that several colored children were among the best and brightest in his district.

Boston, Sept. 10, 1860. W. C. N.

POLITICAL ANTI-SLAVERY CONVENTION IN THE CITY OF WORCESTER, MASS.

An adjourned meeting of the Political Anti-Slavery Convention, which met in the city of Boston, on the 29th day of May last, will be held in the city of Worcester, on Wednesday and Thursday, the 19th and 20th days of September next, at 10 o'clock, A. M.

The object of this Convention is to consider the propriety of organizing a *Political Party* upon an Anti-Slavery interpretation of the U. S. Constitution, with the avowed purpose of abolishing slavery in the States, as well as Territories of the Union. At its former meeting, resolutions setting forth the great principles of liberty and equality which must underlie and permeate a political movement, to entitle it to the confidence and support of the friends of freedom, were introduced and discussed, but without taking action upon them, the Convention adjourned to meet in the city of Worcester, at the call of the President and Chairman of the Business Committee.

In behalf of the Convention,

JOHN PIERPONT, *President.*
STEPHEN S. FOSTER, *C. B. Com.*

Worcester, August 10, 1860.

STATE CONVENTION.

The Fourth Annual Meeting of the Vermont Anti-Slavery Convention will be held at Bradford, on Wednesday and Thursday, the 17th and 18th of October next.

The enslavement of four millions in our land, the indescribable wrongs done to the oppressed, the continued refusal of political parties and of many religious sects to demand the abolition of slavery, the increase of the slave trade, the strength and daring attempts of the Slave Power in the Federal Government, and the new reign of terror in the South, as well as the persecuting spirit manifested in the North, all call for a large and enthusiastic assemblage of the friends of freedom without distinction.

Seeking the emancipation of the enslaved, and the highest good of our common country, let the earnest friends of human rights, in obedience to the voice of God, of humanity and of patriotism, come together for a full and free discussion of the great questions now before the people.

The friends of freedom in other States are invited to attend, and join in the deliberations of the Convention.

Charles Lenox Remond of Salem, Mass., E. H. Heywood of Boston, and H. Ford Douglass of Chicago, Ill., eloquent champions of freedom, besides others in our own State, will address the meeting.

The sessions of the Convention will open on Wednesday, at 10 o'clock, and continue through the two days and evenings.

In behalf of the State Committee,

J. M. COBURN,
JEHIEL CLAFLIN,
JAS. HUTCHINSON, Jr.,
N. R. JOHNSTON.

ANNIVERSARY MEETING.

The Eighteenth Annual Meeting of the Western Anti-Slavery Society will be held at SALEM, Columbiana county, Ohio, commencing on Saturday, the 22d of September, at 2 o'clock, P. M.

The need for a full attendance of the true and tried at our annual gathering was never greater than now. In this, the year of quadrennial stultification and compromise, there comes a trumpet-call to every one who knows the Right, and knowing dares maintain it, to stand firm upon the rock of principle. Let Abolitionists manifest at least as much devotion to the cause of Humanity, as politicians do to Party. Is it unreasonable to ask of them to spend as much time, and pour forth as abundantly of their means to further the cause they profess to love, as politicans are doing in their electioneering efforts for favorite nominees?

In addition to our home speakers and home workers, we expect to have with us at our gathering Parker Pillsbury, of New Hampshire, H. Ford Douglass, of Illinois, and Abby Kelley Foster, of Massachusetts.

All interested in the great and absorbing question of the day—a question which is sundering political parties, agitating churches, and drawing a line between the friends of man and man's oppressors—are invited to assemble with us.

By direction of the Ex. Committee,

BENJ. S. JONES, *Recording Secretary.*

☞ CAPE COD ANNUAL MEETING.—The annual Anti-Slavery Convention for Barnstable County will be held at Harwich, on Saturday and Sunday, Sept. 22d and 23d, commencing on Saturday, at 2, P. M. Wm. Lloyd Garrison, Charles L. Remond, E. H. Heywood and other speakers will be present. The friends of impartial liberty and the public generally are cordially invited to attend.

Z. H. SMALL,
J. H. ROBBINS,
ELKANAH NICKERSON, } *Committee of Arrangements.*

☞ WILLIAM LLOYD GARRISON will lecture on the subject of Slavery at Sheldonville, on Sunday, Sept. 15th, at half-past 10 o'clock, A. M.; and at West Wrentham, on Peace, at half-past 1 o'clock, P. M., on the same day.

☞ HENRY C. WRIGHT will lecture in Ellsworth, and other places in Maine, during September, and the first three Sundays in October.

Address—Care Bela Marsh, Boston, Mass.

☞ E. H. HEYWOOD will speak at Dover, N. H., Sunday, Sept. 30; and at Milford, Mass., Sunday afternoon and evening, Oct. 14.

☞ EMPLOYMENT WANTED ON A SEWING MACHINE.—A young lady, skilled in the use of Grover & Baker's sewing machines, wishes employment either at her residence, No. 9 Columbia street, or in families in the city or vicinity where the machine is used, or taking her own with her, if desired.

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POETRY.

From 'All the Year Round.'

BOOK WORLD.

When the dim presence of the awful night
  Clasps in its jewelled arms the slumbering earth,
Alone I sit beside the lowly light
  That like a dream-fire flickers on my hearth,
With some joy-teeming volume in my hand,—
A peopled planet, opulent and grand.

It may be Shakspeare, with his endless train
  Of sceptred thoughts, a glorious progeny,
Borne on the whirlwind of his mighty strain
  Through vision lands forever far and free,
His great mind beaming thro' those phantom crowds,
Like evening sun from out a wealth of clouds.

It may be Milton, on his seraph wing,
  Soaring to heights of grandeur yet untrod;
Now deep where horrid shapes of darkness cling,
  Now lost in splendor at the feet of God;
Girt with the terror of avenging skies,
Or wrapt in dreams of infant Paradise.

It may be Spenser, with his misty shades
  Where forms of beauty wondrous tales rehearse,
With breezy vistas, and with cool arcades
  Opening forever in his antique verse.
It may be Chaucer, with his drink divine,
His Tabard old, and Pilgrims twenty-nine.

Perchance I linger with the mighty Three
  Of glorious Greece, that morning land of song,
Who bared the fearful front of Tragedy,
  And soared to fame on pinions broad and strong;
Or watch, beneath the Trojan ramparts proud,
The dim hosts gathering like a thunder cloud.

No rust of time can sully Quixote's mail,
  In wonted rest his lance securely lies;
Still is the faithful Sancho stout and hale,
  Forever wide his wonder-stricken eyes;
And Rosinante, bare and spectral steed,
Still throws gaunt shadows o'er their every deed.

Still can I robe me in the old delights
  Of Caliph splendid, and of Genii grim,
The star-wealth of Arabia's thousand nights,
  Shining till every other light grows dim;
Wander away in broad, voluptuous lands,
By streams of silver, and through golden sands;

Still hear the storms of Camoens burst and swell,
  His seas of vengeance raging wild and wide;
Or wander by the glimmering fires of hell,
  With dreaming Dante and his spirit guide;
Loiter in Petrarch's green, melodious grove,
Or hang with Tasso o'er his hopeless love.

What then to me is all your sparkling dance,
  Wine-purpled banquet, or vain Fashion's blaze,
Thus roaming through the realms of rich Romance,
  Old Bookworld, and its wealth of royal days,
Forever with those brave and brilliant ones
That fill Time's channel like a stream of suns!

From an English paper.

THE AMERICAN SLAVE-OWNER'S HYMN.

Thou, that in making all mankind,
  To each his color gave;
O hear my prayer, but do not mind
  The cry of my black slave:
With patience all my faults regard,
  Forgiving and benign,
And be not on Thy servant hard,
  Though I'm severe with mine.

The mercy that I do not show,
  Do Thou extend to me,
Deliver me from pain and woe,
  Inhuman though I be;
Withhold Thy rod and spare my back,
  Another's whilst I smite;
For they who feel my scourge are black—
  And Thou hast made me white.

Preserve unto me, Father mild,
  My kindred dear as life;
Parent although I part from child,
  And sunder man and wife:
My own from me forbear to take;
  Whilst negroes pray in vain
I'd spare them theirs for Thy sweet sake,
  Nor rend their hearts in twain.

I do Thine image spiteful scorn;
  But that do Thou forget,
Because it was with thick lips born,
  And carved by Thee in jet.
With chains I load their dusky form,
  With stripes that figure score,
But keep Thou still my body warm
  With raiment, I implore.

For, looking to my neighbor's dye,
  And not to Thy decree,
Albeit I treat him as I
  Would not have men treat me:
With awe thy glory I proclaim,
  In torment whilst he cries,
Shake head whene'er I breathe Thy name,
  And always turn up eyes.

Thy worship ever I attend
  With sad and solemn brow,
And lowly in devotion bend,
  With serious face, as now.
Then grant me long to live and thrive,
  And let Thy pity save,
(Though I have negroes burn'd alive,)
  My soul beyond the grave. L.

From the Herald of Progress.

THE WAIL OF BATTLE.

BY MARY F. DAVIS.

War, war, war!
  Who hath proclaimed it?
  Who hath sustained it?
Bloody and bleak is the field of its strife!
Mother, and sister, and daughter, and wife,
  Sadly have named it
Grave of their glory, their pride, and their life!

  Down, down, down!
  Fathers and brothers,
  Husbands and lovers,
Streaming with gore in the fierce battle fell;
Ghastly and gaunt in the ghost-haunted dell—
  Lost to all others,
Silent forever, the brave-hearted dwell.

  Dark, dark, dark!
  Over them waving,
  Gloomily waving,
War's crimson banner now cleaveth the air!
Kneeling beneath it the young and the fair,
  Blank horror braving,
Seek for the lost and the beautiful there!

  Woe, woe, woe!
  Orphans are wailing;
  Banners are trailing;
Shrieks rend the air with the trumpet's wild peal;
Moanings resound with the clashing of steel;
  Brave hearts are failing—
Crushed 'neath the tread of the conqueror's heel.

  Haste! haste! haste!
  Seraph or Spirit—
  All who inherit
Freedom and peace in the land of the blest—
Stay the mad passions that surge in man's breast,
  Till war's wild spirit,
Gory and grim, is forever at rest.

FORTITUDE.

Bear the burden of the present,
  Let the morrow bear its own;
If the morning sky be pleasant,
  Why the coming night bemoan?

THE LIBERATOR.

WHITE SLAVERY.

No language can be strong enough to condemn the principle which would attempt to establish so false and antagonistic a relation as must necessarily exist between master and slave. Its tendency is all-harmful to both parties. It encumbers the one with obstacles which destroy all hopes of social or political elevation. It gives to the other irresponsible power, and tends naturally to create a tyrannical and selfish nature. This is not only true as it has ever existed under recognized and legal forms, but it is also true of other less tangible and unrecognized forms of slavery which exist to so alarming a degree to-day in all our great commercial cities and large towns. We mean that slavery speciously and hypocritically passing under the name of freedom, which originates in and grows upon that lack of proper relation which should exist between capital and labor.

In a late number, we endeavored, as briefly as we could, to define the use or function of a city as an instrument of commerce—that it is naturally designed, and has for its end, to exchange and to distribute the products of agricultural and manufacturing industry, and that when a right relation exists between the three great departments of labor, as many workers will be needed, and no more, as are requisite to do this work of distribution. Now, we have said, that when one more laborer is found here than can be usefully employed, you have a disturbing force tending to break up this relation, and unless this drone or idler can be removed, he must be supported out of individual or public charity, or if he be refractory and disposed to commit depredation upon your goods to supply the necessities of his physical nature, then he must be confined; and you thus have, in their incipient stages, charitable and penal establishments, having for their object the support of the helpless, the punishment of crime, and the preservation of order. Now, if we multiply this surplus laborer by thousands, or tens of thousands, we have a simple solution of the enormous burdens entailed upon the sober citizens of every large town in the United States, requiring the outlay of millions of dollars for the erection and maintenance of expensive establishments for charity, and for the punishment and confinement of the criminal.

In consequence of the excess of workers engaged in the matter of distributing and exchanging the products of the farm and factory, we find our commercial cities and large towns growing to sizes far beyond their legitimate needs, and, instead of being simply distributing points, as they would if a proper balance existed between the three great departments of labor, we find the distributors multiplied out of all proportion to the other two grand divisions; and the consequence is, our cities are crammed with multitudes without legitimate employment, and hence grow up a brood of crimes and unnecessary callings, and idle men, whose existence is only a curse. In such a state of things, the direct tendency is to enrich the unscrupulous, to impoverish the simple and honest, to make the naked subject of a bare subsistence for one's self and dependents the *only* all-absorbing, all-engrossing, all-anxious topic, 'both when we wake and when we sleep.' What interpretation will you give to your laws and constitutions, to accommodate their meaning to such citizenship and freedom as this? Are these mountain weights of anxiety as to ways and means to barely keep alive yourself and those who are dear to you, the fitting conditions of freemen? In what sense can this fitful labor be said to be voluntary, when one is compelled by the iron fist of necessity to labor at employments which are not only useless, but which directly abridge the natural term of life, and are utterly distasteful to all decency and sense, productive of deception and meanness, and destructive of all self-respect?

But it will be denied, by the superficial, that there is any slavery in this—that it is nevertheless freedom, because the Constitution does not say it is not, and if one does not like it, he can quit and go elsewhere, as the slave cannot. Pray tell us where he shall go. Ask the multitudes in your great cities, the occupants of tenant-houses and other vile places cramped for room, deprived of light and air—tenement-houses! the tangible phantoms of a crazy competition, the creators of fat dividends, extracted from the sweat and nerve of the wretched inmates, for the plethoric capitalist—the *homes!* of a great class of men, women and children, who work when they can, at such pittance as they can get, and starve and become criminals and paupers when they must. Let us deprecate Southern slavery in the depths of our souls; but, in the name of Heaven, don't let us be unmindful of this other form of slavery, equally the result of dire selfishness, manifesting itself in a greater degree than ever in the overtopping, all-absorbing, bargaining and trading spirit of this age—the one accomplished by man-stealing, the other the outbirth of a false relation existing in the great departments of labor; both immense evils, the removal of which taxes the powers of our best philanthropy, political economy and statesmanship.

It is the lot and privilege of all to work. The difference between voluntary and involuntary work is the difference between freedom and slavery, our theories and illusions as to constitutions and governments to the contrary notwithstanding. If our labor is compulsory, from whatever cause, there can be but little difference whether the proceeds of our industry are snatched away from us, or whether we get imperfectly paid to maintain a wretched existence. Southern slavery *is* a vast social and political evil, an evil to the slave, and a greater evil to the white man. If it be true, as is sometimes claimed by the palliators of slavery, that the African has been elevated in his condition of slavery as compared with his original state, it is also true that the white man, in his connection with it, has been degraded in body and soul. But there are causes at work not always visible, but constantly at work, to eradicate the evil, and all good men may congratulate themselves that they can now see the beginning of the end.

The great movement in this country in behalf of human rights, so widely inaugurated, so successfully advanced, and pervaded by so noble a spirit, has touched the heart and understanding of a great people; and those veteran chieftains in the contest, and holy women, who have so generously sacrificed all for the interest of the down-trodden slave, it would seem have arrived at that stage in the reform when their genius and talents may be best employed in calmly surveying the field, and in enlightening, directing and counselling, in the light of a rich experience, the more tangible, though not more philosophical movements of those who are to succeed them in legislative and executive action. Having then gained public attention to one of the greatest evils under which the world ever groaned, and, as a reward for their labor, to have witnessed a genuine desire, in the most populous and enlightened sections, for the removal of the evil, as well as having touched the consciences of those whose interest it is to sustain it, we think these noble reformers may now have something of rest, and recruit their energies for the abolition of this other form of slavery lying all around them. In terms of sincere respect, we would appeal to the hearts and heads of our own noble Garrisons, Phillipses, Parkers, and all their gifted associates, whose great hearts ever beat for humanity—we respectfully ask for as small a share of their time, talents and attention as they can wisely divert from other topics that engage them; we ask them, and all good men and women, hailing from whatever quarter in the theological, political, commercial and financial world, wherever there is an eye to see and a heart that can be touched, to take, with their own eyes, unaided by the suggestions of others, only a partial survey of the field, and then consider whether there are not evils here requiring the highest efforts of the reformer. We ask them to look at our 32,000,000 of people, and then on such a vast extent of soil, on such mineral resources, under such variety of climate, if worked by such energy and skill rightly directed as we have among us—we ask them, on a reasonable calculation, how many hundreds of millions could find comfortable and independent support: we ask them to consider the causes and tendency of population from the country to the city; to look at the much-despised soil of Massachusetts alone, and calculate how many times the present population could be duplicated under a system of agriculture enlightened by knowledge; to the notorious fact, that of late years the farmer does not get paid for his labor; that our agricultural districts become less inviting every year to the young and enterprising; that capital and population are diverted from the country to swell the wealth, to concentrate the power and population in the great towns; at the present low wages of labor; at the high prices of provisions and absolute necessaries of life; at the enormous profits piled, one after another, upon the products of the farm and factory, and who it is that gets the profits, and out of whom do they come; to that rapidly increasing class, the middle men, who go between the producer and consumer, and who, by well-organized combination, check and dam up the natural currents of trade, and thrive out of all proportion to any useful service they actually perform to the community, and, in their organized capacity, make a means of the telegraph, the railroads, city governments and legislatures, to drive out of the market all articles in which they deal, that do not pass through their hands to receive the stamp of an exorbitant profit; to consider that other objectionable middle class, the spurious or gambling brokers, who thrive on the grasping avarice of the mere moneylender and the hard-pressed borrower, a class of beings generated, whatever they may be, of imperfection and rottenness in finance—making the third person in the financial trinity—the whole together presenting in one the apotheosis and embodiment of all financial deviltry; to the more obvious though not less iniquitous forms of vice and disorder, the rum-shops, the gambling-houses, the brothels, and so on through the chapter—all the natural progeny and outgrowth of the perversion of right principles of political economy and morality engendered in an over-estimated and reckless competition.

To the young man who sympathizes with our views, as you pass on to the period of useful exertion and endeavor, we ask where, in a great commercial city, you will go to seek for that honorable employment in which, by the faithful application of your time and talent, you may do credit to it and to yourself? Do you wish to be a merchant, or a financier, or an artizan, in the best acceptation of these terms, where will you find places under the right influences which are not already filled to the brim by those more or less qualified? Failing to find occupation here, what next? Will you take your capital, if you have it, and originate a new concern? Then we say, you add your weight and influence to an existing competition already stretching itself beyond reasonable bounds, and forcing all who might otherwise be honest to acts of meanness and villany in order to return a profit. Ah! but, say you, we will conduct our business on fair principles, and we shall have the trade of the lovers of fair dealing. Try it, young and inexperienced friend, and report to us the practical working of your plan. We verily think, with all your honest endeavors, you would soon be 'crushed out.' What next, then, remains to be done? —still determined to city life—we say you have the whole list of useful callings to select from. Will you enter one of these, and thus make a further addition to the mass of iniquity already openly existing? The catalogue is now exhausted, and where will you go? As you value your own manhood, you will *not* go into an employment that does not work for the common weal as well as for your own benefit. We are then driven to the conclusion, that all useful and legitimate work in our great commercial cities is filled and to spare with laborers, and there are no useful callings left requiring the efforts of honorable men.

To the capitalist who finds it infinitely more easy to *get* than to *keep* money, how long are you willing to uphold this rotten system, the moiety of which cannot be told? How much longer are you willing to suffer this tantalizing anxiety as to *safety* as well as to profitable dividends? Do you not know that the accumulation and preservation of your wealth depend on sustaining this artificial and unnatural state of things—that chicanery and meanness, poverty and crime, furnish the conditions and foundation-stone of this wealth which gives you so much trouble, the acquisition of which, if you reflect, you are not inclined to boast? To all others, traders, artizans, professional men, and (we are constrained to say it) men of art and literature, not so much in their hearts, but in their material interests, are directly or indirectly giving to it their sanction and support. All, all are but parts of this stupendous system of selfishness. This language may seem strong; but we ask each young man about to enter life in a city, and having entered as he matures—we ask him to look into his own consciousness for his ruling principle. Is not this the proposition, both with old and young, viz: *to make the most money in the shortest possible time*, by hook or by crook—*at any rate, to make money?* Does the more rational element ever enter into the calculation as to how the neighbor shall best be served? We know there are honorable exceptions to the rule, but the false principle embodied in this proposition is the cause and origin of the disorders and evils of our commercial life. 'All true enough,' says Mr. Worldly Wiseman, 'but don't disturb us—as things have been, so will they continue to be—it can't be helped—it is human nature—and the tendency of all human things is to rush to extremes;—us men, women and children, it is our normal and eternal fate—there must be extremes of poverty and of wealth, of ignorance and of learning, of suffering and of joy—the devil *must* take the hindmost, any way you can fix it, and the race is *always* to the swift.' Then you are contented with this system of degradation and slavery! Verily, then, 'what a piece of work is man!' 'How noble in reason!' How much 'like a god!' What would Shakspeare have said of such a 'paragon' as this! How worthy of culture and immortality!

Shall an over-fed Conservatism forever sit lazily upon its haunches, and croak the everlasting damnation of suffering humanity? Shall blind 'Fate,' together with the example of that 'peculiar,' old, cruel, relentless, hard-fisted, but 'pious' Israelitish nation, forever guide our action—that because they had a system of slavery with the great God for a task-master, *we*, therefore, must follow in their footsteps in this nineteenth century of Christian living and dying? Is it after the fashion of the eternal decrees of an almighty and of an all-informed God, that there shall be a race of black slaves to raise our cotton and sugar, and a race of white slaves to fetch them to market? 'Yes,' says this crusty old fellow, 'we'll enslave the black downright; but while we put the screws to this liberty-loving Caucasian, the better to suit his genius, we'll clap on his fetters to the music of the anthem of the free, and eulogize his birthright in good set phrase:

"Sweet land of Liberty,
'Tis of thee I sing!"'

Is there no remedy? W.

AUNT HITTY'S PIC NIC.

On Tuesday, August 22d, a party of Essex county Abolitionists were in pic nic assembled, at that quiet retreat in west parish of Gloucester, whose presiding genius is that embodiment of radical reform recognized in the region round about, and especially at New England Anti-Slavery Conventions, as AUNT HITTY.

The company comprised the Merrills and Cutlers of Danvers, the Elwells of Manchester, Charles Lenox Remond of Salem, with a large delegation of the family, embracing three generations. Among the guests were H. Ford Douglass, of Chicago, just winding up a successful lecturing tour through the county, Susan B. Anthony of Rochester, N. Y., enjoying a brief respite from her well-chosen sphere of anti-slavery duties, and Parker Pillsbury, about leaving for active field-service in the West, and who, it may be well to remark, *en passant*, has always labored with a will to make this Essex, his native county, the banner county of Massachusetts anti-slavery, as all Abolitionists know. This was a compliment truthfully bestowed in times past and gone, and it implied no disparagement of the faithful laborers in other counties—for what else could have been expected of the locality that gave birth to William Lloyd Garrison, Parker Pillsbury, Charles Lenox Remond, John G. Whittier, and others of kindred impulses, than that there should be created a nucleus around which might cluster a noble army of prominent and progressive anti-slavery advocates?

Several other friends, whose names are less noted among the 'rest of mankind,' but who will long remember this occasion as a bright *Page* in their calendar, augmented the group—all installing themselves as members elect around Aunt Hitty's anti-slavery board, exhibiting commendable industry in disposing of Nature's bounties there lavishly spread before them.

One friend from Boston, losing the morning train, did not reach the grounds till late in the afternoon, in a drenching rain; but, though thus behind at the eleventh hour of festivity, he received more than his penny in experience and observation of the scene presenting itself.

An oasis in the desert of American religion and politics—friends meeting for social and intellectual enjoyment, oblivious to each other's accidental complexional differences—having themselves realized that 'good time' which their persistent labors and examples, in concert with others alike faithful, prophesy as soon 'coming' to help redeem this wicked nation.

There was a choice blending of circumstances which pointed to the inauguration of this gathering as an institution, and we trust nothing will interpose a barrier to future similar re-unions—for all the recipients of benefits, mental, moral and social, on this occasion conferred, cheerfully respond to the sentiment: Long life to Aunt Hitty—and when next she gives a Pic Nic, may we be there to see!

Boston, August 26, 1860. W. C. N.

From the New York Tribune.

THE PROFANITIES OF PRAYER.

It seems that the late lamented Theodore Parker did not die a natural death through the ordinary processes of disease, as has generally been supposed, but that he was *prayed to death* by 'a praying circle of ladies, held in the parlor of a prominent citizen of Boston.' These godly dames made the case of this celebrated heresiarch the subject of special prayer. 'They prayed earnestly that he might be stopped in his preaching of ruinous errors.' At one of their meetings, the glad tidings were announced to them that, on the previous Sabbath, Mr. Parker had been prevented from preaching because prostrated by sickness. They recognized the hand of the Lord in this dispensation, and perceived that 'He was about to answer their prayers, though in a different way from what they had expected.' And the *Congregational Herald* goes on to recite, 'as facts worthy of notice and record,' that Mr. Parker's voice was virtually silenced from that time forward; that he preached only once or twice afterward; and that a disease seized upon him 'which took him from his congregation and his country, and into eternity.' Upon which state of facts, this orthodox organ of the Congregationalists exclaims with holy fervor: 'Was not this one among the numerous answers which God gives to secret prayer!!'

We think, if we are to take this oracle as an authentic expounder of the ways of God to man, that it becomes a matter of very general interest to know whether these honorable and devout women of Boston have been encouraged by this signal success to continue their operations for the ridding of the world of persons whom they may esteem mischievous to it. The knowledge of the existence of such a secret society of Destroying Angels, one would think, must excite no small uneasiness in the Athens of our country. For though, as in Athens of old, the inhabitants are fond of hearing and telling of some new thing, we cannot conceive that it could be an agreeable novelty to learn that such practices may be going on privily against men's lives. Indeed, who of us all is safe? How do we know that a praying circle of ladies is not at this moment wearying Heaven for the destruction of the *Tribune*, and an epidemic extirpation of all the persons whom it employs in the public service? It is dreadful to think of. We know that certain women in Massachusetts, in former times, were accused of practising against men's lives by secret arts. These sorceresses would make waxen images of such as they wished to remove from the world, and, by sticking pins into these, would torment the flesh of those they stood for, and by slowly melting them before the fire would cause their correlatives to pine away and die. But these adepts were branded as the worst of criminals, and were hanged or burned without mercy; whereas the more fatal sisterhood of our later days are exalted above all other women as excelling in Christian graces, and in the favor of Almighty God.

The extent to which the dangers of such a Holy Alliance as this might reach is something alarming. If it should be a settled thing that these Fatal Sisters can indeed doom any one to death by the cruel might of their simple intercession, who can say that they would stay their avenging hands when they had freed the world from the theological monsters that lay it waste? Disagreeable husbands, unpleasant fathers, superannuated uncles and bedridden aunts might be disposed of by the easy and edifying process of a prayer meeting. The vulgar appliances of the dagger and the bowl, by which afflicted ladies have sometimes disposed of the burdens of their lives, would be utterly superseded. A mere note, asking an interest in the prayers of these devout ladies that such or such an impenitent sinner might be stopped in the course of his wickedness, would probably be all that would be necessary to secure his being removed out of the way. Strychnine, arsenic and prussic acid would become drugs in the market as well as in the apothecaries' shops. Such coarse and vulgar vehicles with which to convey marital, parental or avuncular inconveniences to another world, would become obsolete. Lucretia Borgia, Maria Brinvilliers, Madame La Voisin, Miss Blandy, the Veiled Murderess, and all the rest of that sisterhood, would be looked upon as bungling novices belonging to a period of low Art. It has been suggested that these ladies should be induced to use their powerful interest for some end of more obvious mercy, such as the abolition of slavery. But such a suggestion could only proceed from an understanding darkened by sin and heresy. It would be an affront to these excellent women to ask them to offer up their petitions for an object which an eminent divine has publicly declared he should not dare to pray for, lest God should grant his prayers! But we must leave the topic in spite of its temptations. We would merely say, in conclusion, that we have treated this subject with ridicule, because that is the weapon appointed for the chastisement of grotesque blasphemies like this. We marvel that any man of sufficient intelligence to be set over even a religious newspaper, can fail to perceive in how low and degraded a light such simpletons place the Supreme Being, when they thus make Him the accomplice and the tool of their own folly, stupidity or malignity.

$1,000 REWARD---A FLYING MACHINE WANTED!

The undersigned believes that aerial locomotion is possible for man as well as bird, when substantially the same conditions and arrangements are observed. The above sum is offered for a practical flying machine adapted to individual locomotion, and will be paid on the 1st of September, 1861, to the inventor who, at that time, shall produce the best machine for flying. The undersigned calls the attention of inventors to the fact that all creatures that fly accomplish it by the exertion of mere animal force. Whatever advantages the inhabitants of the air may possess by nature over man may be more than matched by his ingenuity and skill. Let the inventors of the world no longer stumble on the the threshhold of the grandest fact in the progress of the race by listening to absurd theories. FLYING CAN BE ACCOMPLISHED BY MAN! This offer is open to the inventions of all nations.

THADDEUS HYATT.

New York, July 25, 1860.

From the Lawrence (Ka.) Republican.

'CAN WE FLY?'

To S. M. T. My friend, I have read your criticism in the *Republican* of the 23d inst., and am glad to see that the flying question begins to attract attention. Let me say a word or two suggested by the following, from your article:—

'A wild goose will continue its flight for an entire day, and *of course* must continually *exert a force* equal to its own weight *to sustain it* in the air, besides the force necessary to carry it forward in its journey.'

See here, neighbor, did it ever occur to you that a small *parachute* will let a man drop as gently to the earth as a large balloon? Did it thereupon ever occur to you that a *sustaining* power and a *lifting* power might, in the air and in God's economics, be two distinct things? That while in the bird the two forces depend upon and proceed from the same mechanism, yet, *as forces*, the sustaining is not the lifting power? That hence, while to rise from the earth into the air may require an expenditure of very considerable lifting power, yet that this expenditure is sudden, and of short duration—a *momentary* concentration of energy, that man has capacity for equally with the bird? That once in the air, a very little *sustaining* power is required—almost none at all?

My part of the invention of a flying apparatus, and which I intend to patent, is substantially a *winged parachute!* The details of the invention I have no time for; hence my offer of reward. I do not, however, ask from any inventor either his invention or the machine he may contrive. Each man will patent and own his invention to the full extent of it; my reward is to hurry up the complete invention. Many minds will be required for this; every inventor will add something of his own. I advise inventors to examine bird mechanism. I think they will discover that the *tail* and the *wings*, *taken together*, form a parachute or dome-like structure, under which the air *packs*, or is held, precisely as it does under a parachute, and for the same purpose, and with exactly the same result. If this be so, it will be seen that instead of counterpoising the weight of the bird by an enormous gas-bag, God, the great Inventor, has adopted a simpler method, and used the very air itself as a resisting medium. Why will not man learn from Nature and from God? An examination of bird-mechanism will, I think, also disclose the fact that the *lap* of the quills is designed to favor the easy passage of the air *through* them in one direction of motion, and its retention in the other.

I have spoken of my invention as a 'winged parachute.' The invention likewise involves a modification of the arrangement to the extent of making the parachute act also as wings or a propeller, the dome of the parachute being made up of a series of leaves or wings like the fans of a windmill, and acting thus as a sort of rotary wing—a sort of spiral, to act singly or in series; in the latter case to be attached to a FLYING CAR!

In your article of the 23d inst., you very truly observe that 'Mr. Hyatt is enthusiastically certain that the thing can be done.' I am—as much so as was Columbus when he started for *his* 'New World'! And as I meditate on all the changes that are to flow from it, among other things I smile to think of 'our Southern brethren' and the 'peculiar institution'—of the 'flying clouds,' and 'who are these that come like doves to their windows?' I laugh at 'the citizens of Abbeville District, South Carolina,' who have recently 'passed resolutions declaring the circulation of Sumner's speeches treason to the white country,' and who 'respectfully request all clergymen who may have received copies, to forward them,' in order that 'they may be consumed in a bonfire lighted by negroes'! How these citizens of Abbeville District, South Carolina, will open their eyes when they discover not only Charles Sumner's speeches dropping through the air upon them like flakes in a snow-storm, but their colored property 'dropping' upward, their sable riches 'taking to themselves wings' in sober verity, and disappearing much faster than their factories can produce the raw material! I am free to say, that in offering the reward of $1,000 for a Flying Machine, I was unpatriotic enough to be specially moved by the prospect of starting an opposition line to the 'underground railroad' of my friend Coffin, of Cincinnati. I regard the road as certain. The *stock* I know is sure.

But I am amazed, S. M. T., that you, and other reflecting people like you, should have so excellent an opinion of aerial *tubs* (balloons)—the most stupid of all stupid contrivances to defeat the purpose aimed at. Men have cheated themselves long enough with these air-bubbles; it is high time for them to quit, and go to work in a natural way. Let them look to God and study Nature. The grandest prophecy of the centuries—the best and most clearly demonstrated fact of the Divine Providence, they have thus far ignored, to go fooling through the ether in great unmanageable gas-tubs—sailless and rudderless, the sport of the winds and the play-things of the tempests! And yet *flying* is a demonstrated fact!—before their eyes every moment; and as if God had specially designed by 'easy lessons' to lead them in the way, and teach them, He has given, 1st, flying fish; 2d, flying squirrels; 3d, flying *mice* (bats); and so onward and upward through all gradations, to the strongest and swiftest of birds! And yet man, with an intellect declaring his origin divine, has for these many ages indulged himself with stupidly gazing up into the blue, envying its happy inhabitants, but making no effort to equal them by imitating their mechanism! Why, the gain to human health and longevity ought long ago to have stimulated men to this work! See how aerial buffetings would restore consumptives, and by the best of *tonics* give to the spiritless buoyancy and strength!

But the hour has at length arrived, and the work is about to be done. This generation shall not pass away till this thing be fulfilled. God wills it; for so only can the nations be knit together! So only can the race be bound in one—the universal brotherhood of man! Thus alone can wars be ended; thus alone the reign of peace arrive! *The intellect of man has developed beyond his powers of locomotion:* a new world is needed! a new sphere must open! The aerial ocean by which we are surrounded is that field. Space and time shall be crowded into yet narrower limits! man presses to the verge of the infinite, where *no time is*—where *no space is*—where *states* alone prevail! Excelsior! Let us press forward!

I am yours, &c.

THADDEUS HYATT.

Hyatt, Kansas, Aug. 26, 1860.

CAUTION AGAINST VIOLENT PHYSICAL EXERTION.—Dr. Charles Kidd, in a letter, says: 'The melancholy death of Captain Leicester Vernon brings to my recollection a statement made very frequently by our chief London lecturer on medicine, whose practice lies very much amongst the upper classes, and the poorest of the poor at one of the hospitals, to which he is chief physician. The statement is this, "That almost all aristocratic young men who have been to Oxford or Cambridge, and especially those who have meddled much in pulling at boat races, have returned from their University affected with diseased blood vessels, and very many with diseased or dilated heart, brought on by the undue excitement of the circulation, induced by pulling at these boating matches." This statement is very remarkable, as this physician has had ample opportunities, after thirty-five years of practice in the borough hospitals, of carefully comparing the relative proclivity in this mischief amongst the poor and amongst the upper classes; in fact, the matter is now well recognized at the insurance offices, and in the administration of chloroform, where a diseased heart has to be guarded against. It would seem the delicate fibres of the hearts of lads, sent to Oxford especially, who have been nursed in luxury at home, at once give way or yield before this pressure of *remora* of the circulation of the blood, which state never leaves them in after life. The only other analogous affection this physician has met is one amongst the poor half-starved Irish laborers in the street, who work at pounding down big paving stones with a heavy iron pounder; but the conditions in both instances as to *remora* are identical.

☞ When Buchanan retires from office, and his legacies are paid, the public debt will have increased to about $80,000,000, exclusive of $20,000,000 which Gen. Pierce turned over to him.

Is there any virtue in
MRS. S. A. ALLEN'S
WORLD'S
HAIR RESTORER?

READ THE FOLLOWING, AND JUDGE FOR YOURSELF.

TO THE ED'S OF EVANGELIST:—'My age is sixty. One year ago, my hair was very gray, and had been gradually falling, until, on the crown, it had become quite thin. About the 1st of March, of the present year, I commenced using Mrs. S. A. Allen's 'Restorer,' No. 1, according to the directions, and have continued to apply a slight dressing of the same once in three or four weeks, on retiring to bed. My hair is now almost restored to its original color, and the loss appears to be permanent. I AM SATISFIED THAT THE PREPARATION IS NOTHING LIKE A DYE, BUT OPERATES UPON THE SECRETIONS. My hair ceases to fall, which is certainly an advantage to one who was in danger of becoming bald.' Rev. M. THACHER.

Bridgewater, Oneida Co., N. Y., Nov. 22, 1858.

President J. L. EATON, LL. D., *Union University, Murfreesboro', Tennessee.*

'MADAM—I would state, that some time last spring I found MY HAIR FALLING OFF. I concluded to purchase a bottle of 'Mrs. S. A. Allen's World's Restorer,' &c., and give it a trial. I commenced using it, but very irregularly; but notwithstanding this irregularity, I found that its influence was distinctly visible, THE FALLING OFF OF HAIR CEASED, and my locks which before were quite GRAY, WERE CHANGED TO BLACK. I do not consider that I have given it a fair trial, but, from what I have seen of its effects in my own case, I have reason to believe that it is capable of accomplishing what it purports to do, viz. PREVENT THE HAIR FROM FALLING OFF, and to restore GRAY LOCKS TO THEIR ORIGINAL COLOR.'

Mrs. D. W. CLARK, wife of Rev. D. W. CLARK *Editor 'Ladies' Repository,' Cincinnati, Ohio.*

'I have been using Mrs. S. A. Allen's Zylobalsamum with much satisfaction in dressing my own and children's hair. After trying various articles manufactured for the hair, I feel no hesitation in recommending yours as the *best* I have ever used. It gives the hair a soft, glossy appearance, and retains it in any position desired.'

Rev. JOHN E. ROBIE, *Editor 'Christian Advocate,' Buffalo, N. Y.*

'Your Hair Restorer and Zylobalsamum is the best I have ever known. It has restored my hair to its natural color,' &c.

Rev. E. R. FAIRCHILD, D. D., *Cor. Sec. American and Foreign Christian Union, N. Y. City.*

'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum have been used in my family with beneficial effects; and I take pleasure in recommending them to such as have occasion to use such preparations.'

Rev. A. WEBSTER, *Editor 'Christian Era,' Boston, Mass.*

'Having used numerous specifics to little purpose, I discarded all, believing them to be of no value. As I regarded your World's Hair Restorer and Zylobalsamum, yet personal friends prevailed on me to use it. I have done so for several months past with good effect and entire satisfaction. *I am now neither bald nor gray;* my hair was dry and brittle, but has regained the softness of my earlier years.'

Rev. H. V. DEGEN, *Ed. 'Guide to Holiness,' Boston.*

'Mrs. S. A. Allen's World's Hair Restorer, found among our other advertisements, we insert from actual experiment. That it promotes the growth of the hair where baldness had commenced, we have not the evidence of our own eyes. We can testify to its good effects.'

Rev. S. B. MORLEY, *Pastor Congregational Church, Attleboro', Mass.*

'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. The effect of the Hair Restorer has been to change the 'crown of glory' which belongs to old men to the original hue of youth. This was done by a single bottle used according to directions. Others of my acquaintance have used it with the same effect. The Zylobalsamum I regard as an invaluable dressing for the hair.'

Rev. DANIEL T. WOOD, *Middletown, Orange Co., N. Y.*

'My hair has greatly thickened upon my head, and put on a very lively, healthy appearance. The same is true of my daughter; HER HAIR HAD BECOME THIN, AND CAME OUT CONSTANTLY, UNTIL WE THOUGHT THE HEAD WOULD BE ALMOST BARE; HER HAIR HAS HANDSOMELY THICKENED UP, AND ALSO HAS A HEALTHY APPEARANCE. We are thankful to you, and feel that we have full value of our money.'

GREAT BRITAIN.

Rev. W. B. THORNELOE, *Prescot, Lancashire, England.*

'Your Hair Restorer is a perfect marvel. After having used it for six weeks, my *extremely* gray hair was restored to its natural color,—not the wig-like appearance produced by dyes, but to its own natural color, which satisfies my mind that it is not a dye. I can strongly recommend it, and shall feel happy in answering the queries of any you may refer to me.'

[*The above clergyman is well known throughout Great Britain, and to many in the United States.*]

HAYTI.

Rev. Mrs. E. S. ANDRUS, (*many years Missionary to Hayti,*) *Martinsburgh, N. Y.*

In consequence of her long residence in aforenamed island, her hair and scalp were in a very unhealthy condition. After trying various articles without success, and eventually using Mrs. S. A. Allen's, she writes to the 'American Baptist,'—'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum; I have tried many other remedies for my hair, but never any thing that so *materially and permanently* benefitted me as those of Mrs. S. A. Allen.'

Rev. J. WEST, 6 *Washington Place, (Pacific street,) Brooklyn.*

'I am happy to bear testimony to the value and efficacy of this preparation of Mrs. Allen's, in the most literal sense, and also thankfully acknowledge the use of it in curing my baldness and grayness.'

Rev. R. H. POLLOCK, *Ed. 'Presbyterian Witness,' Cincinnati, Ohio.*

'It is our settled policy to advertise nothing till we *know* it is what it purports to be. Having opportunity and being satisfied of the merits of Mrs. S. A. Allen's Hair Restorer and Zylobalsamum, I would be pleased to insert advertisement,' &c.

Rev. J. A. H. CORNELL, *Corres. Sec. Board of Education R. D. Church, 337 Broadway, N. Y., and New Baltimore, Greene county, N. Y.*

'Some time since, I procured a bottle of your World's Hair Restorer, &c., for the use of a relative; and I am happy to say, that it prevented the falling of the hair, and restored it from being gray to its original glossy and beautiful black.'

Rev. JAS. McFARLANE, *Pastor Prot. Dutch Church Esopus, Ulster county, N. Y.*

'I have no hesitation in certifying that Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum have produced all the effects described in her advertisement, in restoring the color and increasing the growth of the hair; and I would cheerfully recommend it to those whose hair may either begin to fall in color or decrease in luxuriance.'

Rev. B. C. SMITH, *Prattsburg, N. Y.*

'I was really surprised to find my gray hair soon turned as black as when I was a young man.'

Rev M. C. KLING, *Lewistown, Pennsylvania.*

It has stopped the falling off of my hair, and caused a new growth, although I did not attend to it as your directions require.'

Rev. AMOS BLANCHARD, *Meriden, N. H.*

'We think very highly of your preparations, and have no doubt, if you had an agent in this vicinity, a large quantity might be disposed of.'

☞ *We think that if these fail to convince, nothing less than a trial will. Some few dealers try to sell articles on which they make more profit than on these; always* INSIST *on having these.*

These are the only preparations exported in any